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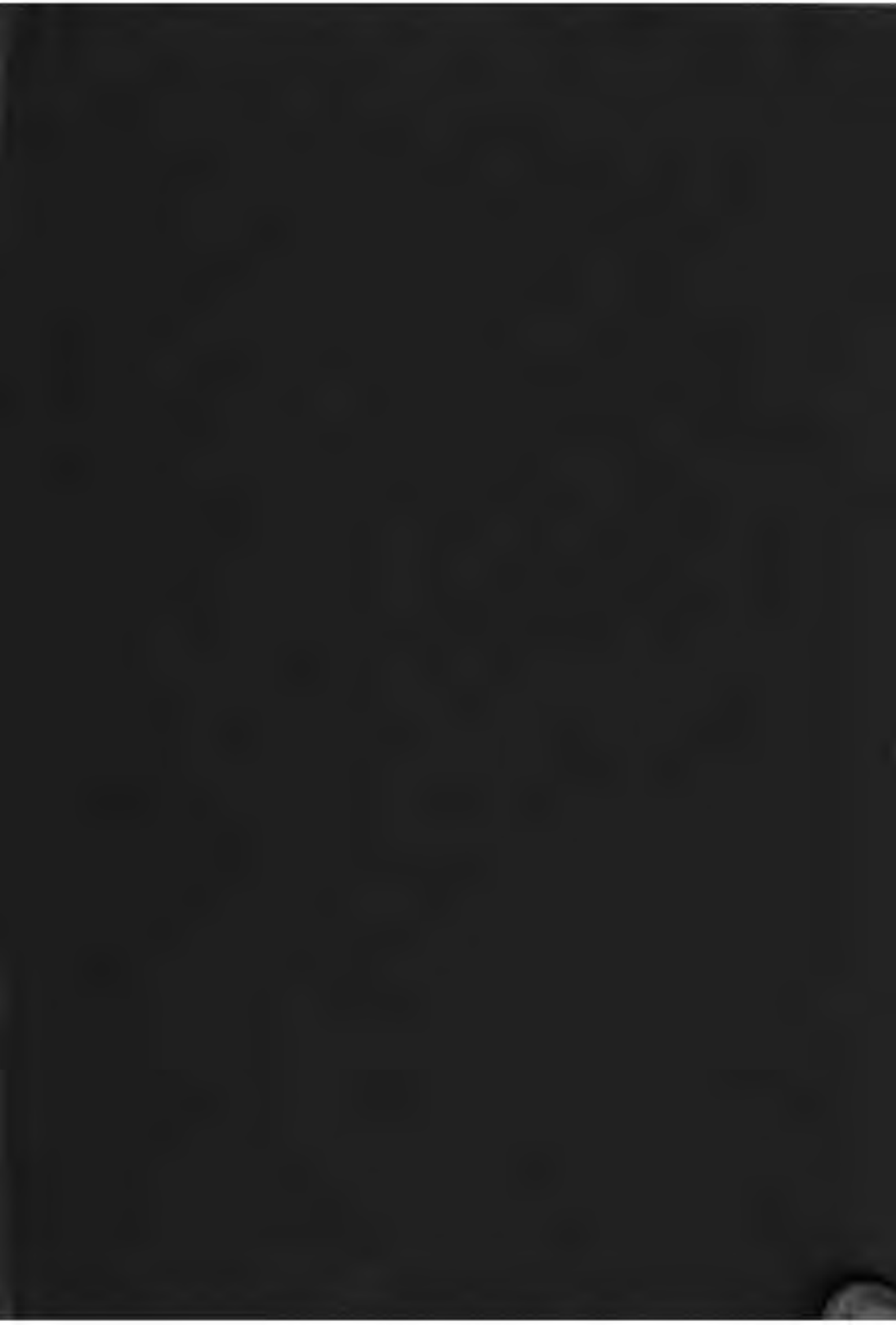
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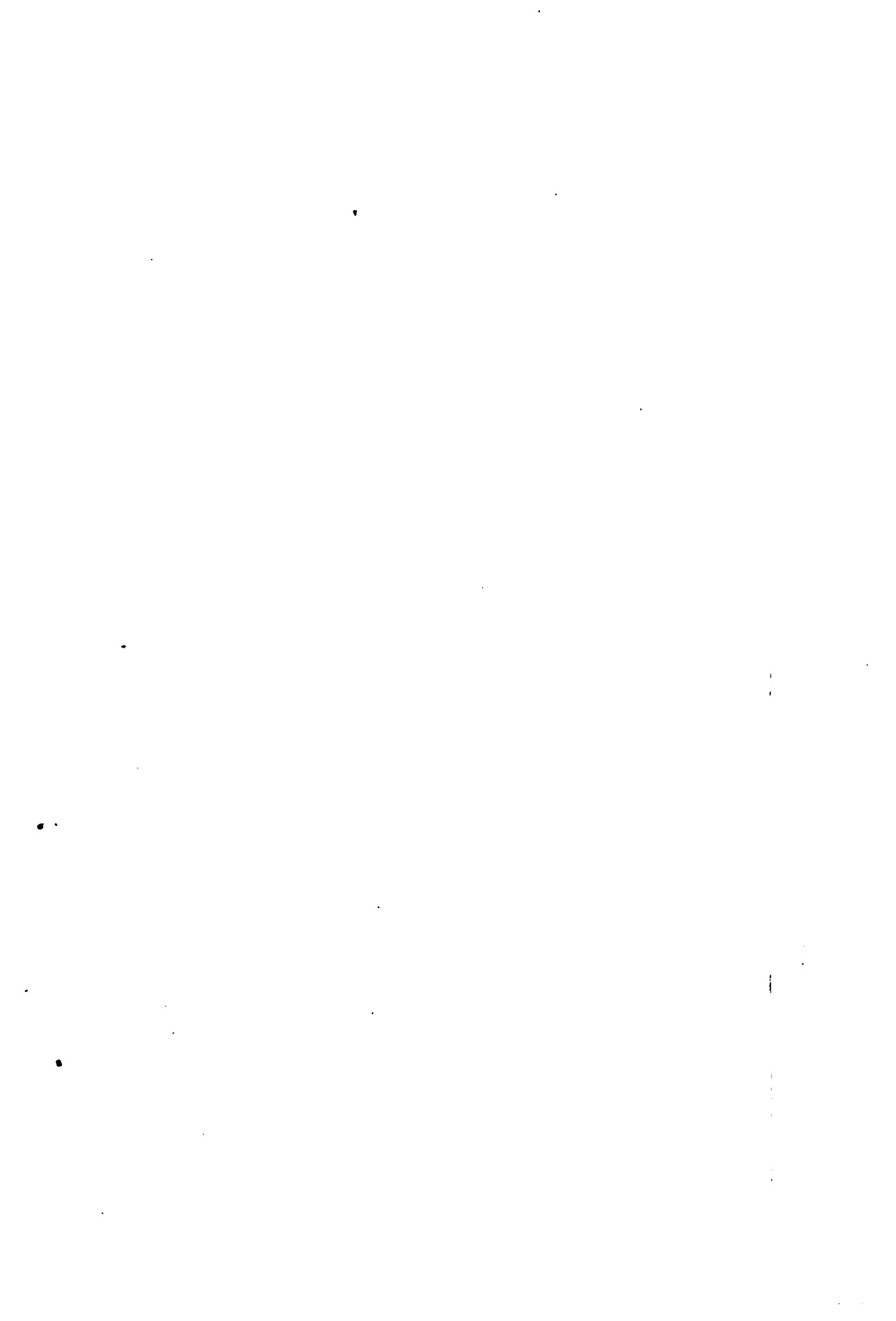
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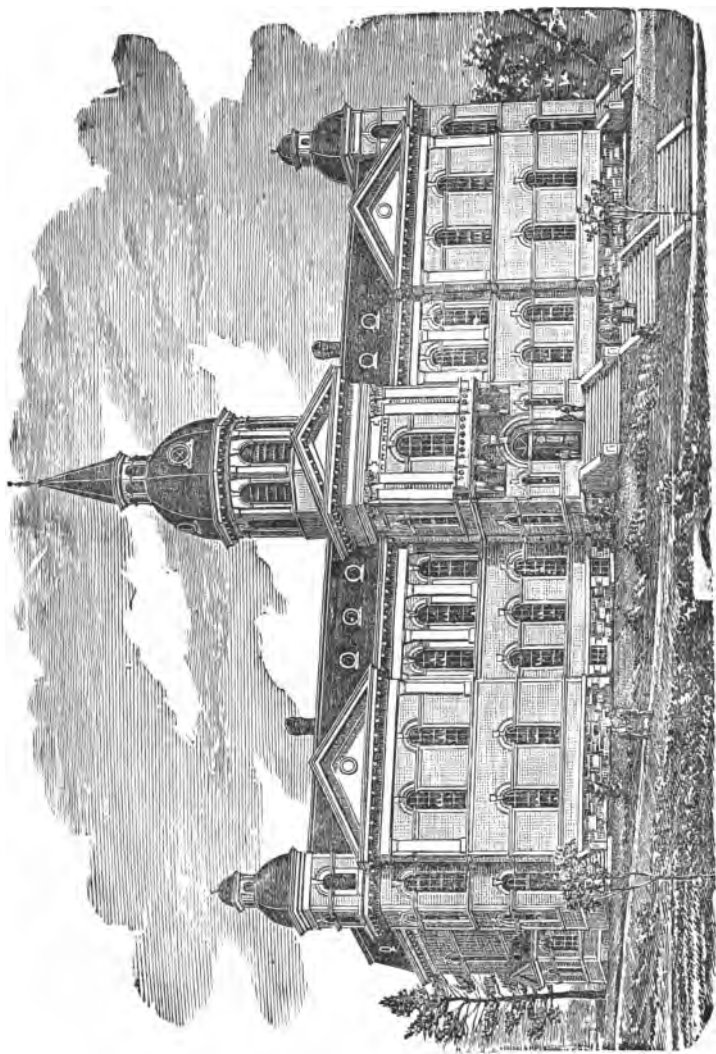
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29 April, 1890.









Acadia College, erected 1879.

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JUBILEE

OF

ACADIA COLLEGE,

AND

MEMORIAL EXERCISES.



5

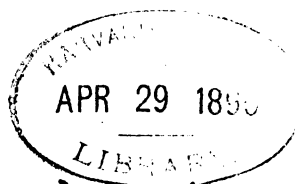
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INTRODUCTORY.

The Committee entrusted with the publication of the proceedings at the celebration of the Jubilee of Acadia College and the memorial exercises recently held in relation to the decease of the Rev. E. A. Crawley, D.D., D.C.L., deem it advisable to make only very brief remark by way of preface. As the close of the first half century of Acadia's history approached, the Governors of the College suggested to the Baptist Convention of the Maritime Provinces the desirability of appropriately marking the completion of that period by the gathering together of the friends of the College at Wolfville, and by such exercises as might be deemed in accord with that occasion. The Convention readily adopted the proposal, and, upon the invitation of the Governors, it was determined to hold the Convention of 1888 at Wolfville, immediately preceding the Jubilee.

The business of the Convention was brought to a close on the afternoon of Tuesday, August 28, and that evening and the following day were entirely devoted to the Jubilee celebration. Respecting the general character of the exercises a brief extract from the Year Book of 1888, may be in place:

"These Jubilee meetings were throughout at once an exhibition of the deep interest of Acadia's constituency in her welfare, and the occasion for pledging anew all the energies of the Denomination to meet the enlarging requirements which will ever be made as the country advances.

"Two things were equally apparent in these solemnities,—the entire absence of the slightest desire to combine with other educational institutions, and, at the same time, the strongest and most determined purpose to keep Acadia forever abreast of the wants of the time.

INTRODUCTORY.

"Another gratifying feature of the proceedings was the unmistakable dependence upon, and confidence in Divine guidance in carrying forward the great work committed to the College. In all the details of these Jubilee proceedings, the generous labor of decorators, the excellence of the music, the hospitality of the citizens, and the heartiness which characterized all those having charge or taking part in the proceedings, were such as to evoke constant and merited compliment, as well as to render the occasion one of uninterrupted success."

The publication of this volume has been delayed in order that the memorial addresses delivered in June, 1889, might be appended.

ALUMNI RECEPTION

ON

TUESDAY EVENING, AUG. 28, 1888.

The following is extracted from the staff correspondence of the *Halifax Herald* :—

"The grandest gathering that ever took place west of Halifax was the Associated Alumni reception in the college building to-night. The Assembly Hall, Library, and the various lecture rooms were transformed into handsomely furnished drawing rooms, tastefully decorated and supplied with wicker chairs, etc. The splendid Assembly Hall presented an attractive sight. The committee did wonders in the brief time at their disposal. The platform was ornamented with spruce, plants, flowers, golden rod and ferns. The motto "Acadia's Jubilee" was flanked by the figures "1838 and 1888," and over this was the text "Hitherto the Lord hath helped us." Around the walls, flags and bunting were tastefully arranged and relieved with shields, (bearing the names of Cramp and Crawley), Chinese lanterns, etc. On the centre pillar in the newly extended portion of the hall, was a shield bearing the word "Acadia." On either side were shields bearing the names of Pryor and Sawyer, the first and last Presidents. Not far from 2,000 persons were present. They were representative men and women from all portions of the Maritime Provinces. The wealth and brains, the youth and beauty, and the strength and manhood of the denomination were assembled. The ladies of Wolfville and vicinity never looked more charming. All Wolfville seemed to be in attendance, as well as the Baptist Ministers in the three provinces, and among those from a distance, accompanied by lady friends, I noticed among others, Hon. Dr. Foster, M.P., Minister of Finance; Hon. W. S. Fielding; Dr. Borden, M.P.; T. R. Black, M.P.P.; W. C. Bill, M.P.P.; J. B. Mills, M.P.; F. Andrews, M.P.P.; Judge Johnston, Judge DeWolf; C. B. Whidden, ex-M.P.P.; Wallace Graham, Q.C.; Dr. Burwash, of Mount Allison; Principal Calkin, Professors Eaton, Hall, and Seth, Dr. Benjamin Rand, Rev. Dr. McKenzie, Rev. William Newcomb, and Rev. Mr. Lockhart, of the

United States; Rev. Messrs. Cameron and Best, of Manitoba; Dr. S. T. Rand, J. J. Wallace, H. C. Creed, William Faulkner, the Messrs. Walker, Dr. Waddell, Rev. B. F. Simpson, Principal of St. Martin's Academy; B. H. Eaton, Q.C.; J. Parsons, E. D. King, Q.C., W. F. Parker, Selden Cummings, T. S. Rogers, Professor William Elder, of Colby University; J. B. North, ex-M.P.P.; C. F. Eaton, H. H. Bligh, Q.C., Inspector Roscoe, Lewis Payzant, J. C. Dumaresq, H. W. C. Boak, George E. Lavers, Fred C. Rand, G. H. Dobson, A. J. Pineo, J. A. Shaw, acting President King's College, C. R. H. Starr, William Eaton, R. G. Munro, F. G. Parker, Dr. Cameron, Thomas E. Corning, ex-M.P.P., Samuel Richardson, J. E. Starr, S. Selden, John Burgoyne, Dr. Edward Young, U. S. Consul, A. M. Hoare, Rev. Mr. Johnson, of Nashua, N. H., Horace L. Beckwith, L. C. Layton, N. A. Rhodes, Isaac Shaw, William Thomas, T. E. Smith, W. O. Wright, President Harrison, of the New Brunswick University, Hon. B. Morse, of Boston, C. A. Whitman, and a host of others."

Respecting the decorations of the College Building, W. F. Parker, B.A., concluded an elaborate description of them in the *Messenger and Visitor*, as follows:—

"Great praise is due the Committee of the Alumni Association's Executive, to whom was delegated the work of decorating the building, and also to those who, though not members of this committee, rendered invaluable assistance. The chairman of the decorating committee was Mr. Horace L. Beckwith, of Halifax. Others who are deserving of mention in this connection are Messrs. Charles R. H. Starr, of Cornwallis; Messrs. R. P. Greenwood, J. C. Dumaresq, S. W. Cummings, H. A. Lovett, A. M. Hoare, of Halifax; T. S. Rogers, of Amherst; Prof. F. H. Eaton and J. B. Hall, of Truro; Mrs. Keirstead, Misses Chase, Sawyer, Vaughan, Johnston, Alice Fitch, Blanche Bishop; Messrs. Edmund Barss, Charles Fitch, (Jr.), Mockett Higgins, of Wolfville; and Miss Bessie Robbins, of Yarmouth.

The management of other details was committed to other gentlemen, whom it is unnecessary to mention, but to whom much credit is due for the success of this entertainment. Upon Mr. E. W. Sawyer, as a resident of Wolfville, much of the labor of management devolved, and his name should be mentioned in this connection."

After enjoying promenades through the entire building, the chair was assumed by Dr. J. B. Hall, President of the Alumni, and a choice musical programme was rendered. This was taken

part in by Misses Wallace, Sawyer, Hamilton, Vaughan, Brown and Bishop, and Messrs. George Burgoyne, Mr. Barnett, and the College Choir.

The following poem was read by Miss M. Blanche Bishop, B.A.:

TIDAL YEARS.

I.

The burden of burdens: the wish of the restless unwearying sea!
The noise of all strife in its cry, and the sum of all longings
that be.

Straight out of the sea-foam and cloud-foam, see her beautiful
longings take flight,

Flying upward and onward as a white-breasted bird to the light,
Seeking ever the goal of all striving, the goal of all effort and strong,
Flinging aye in the track of the sun all the weight of her
passionate song:—

“O weary, weary are the days
Of strong but useless toil!
Where are the promised shores of rest,
The lands of fruitful soil?

“To seek, to strive—these but the wish
For the life that may not be;
Blind, blind! yet ever rushing on
With the flow of the changing sea.

“Change, change in all, and nowhere rest
From weary shore to shore;
Wave after wave, as death on life:
Change, change, forevermore!”

The tide hears the song and leaps forward, as a horse that is
strong to run

Leaps and strains without pause, pressing hard for the race
to be won.

With the wind in his teeth for a bridle, how he shaketh its
strength to scorn!

And the foam from his quivering flanks as dust on the whirlwind
is borne.

So he runs, with the trample of thunder in each flying beat of
the hoof—

As the thunder comes over, and crashes and bursts on each roof.—

Past the rocks where their faces are set white and hoary as giants',
 Vexed with the chafing of ages, and wet with the splash of defiance;
 Past sound-girdled islands, and shoals where the thundering reef
 Lies like a poison-fanged serpent, in wait for the souls on the deep;
 Past shores reeling faint with the swinging of tides to and fro—
 With the pendulum sweep of the waters, beating time for the
 world as they flow.

On, through the days whiter grown, brow and cheek, with foam
 from the lips of the sea—

Days flashed out from the prism of air of all fair colors that be.
 On, through the nights with the waves gleaming soft as a jewel
 and sheen,

As the deep glowing orbs 'neath the brows of a dusky Aeth'opian
 queen,

Every star beaming on them,

Every light falling on them—

Feeding flame with white flame, as a red hidden fire
 Leaps into sight at the touch of new fuel, growing whiter and
 higher.

Who knoweth the strength of the sea? Who hath looked down
 its viewless ways?

Seen its tideless shores, and the place where its isles without
 number

Shine like emerald stars in an infinite ocean of slumber?

Seen what moved on the face of the waters, what spirit of
 brooding was there,

When the world lay in shadow of darkness, void as sleep in a
 dream of the air?

The suns of the ages shed light, strength heapeth up strength
 with the years.

Behold, all is widened in time beyond vision of prophets or seers.

Word and voice of her strength, Thou givest her garment of power,

Not as life clothes one soul, shapes it out in a form for the hour,

Not the grace of one form, or the light span of fashion that dies,—

But like to the sum of all gifts that have sat on the souls of all lives.

Great Spirit, whose word is the life, whose breath moves the face
 of the deep,

Whose laws all things made by thy power forever in harmony keep,

The strength of the sea, it is thine; and her paths, thine alone;

In thy hand are her ways, and her strife is thy glory and crown.

II.

Wait for a while, O restless sea,
 Here in this narrow inland bay;

Here where thy waves, but yester-eve,
Were meat to curling tongues that lay
Within huge mouths of hungry look,
Jaws gaped, for hunger hanging low,
Dry-throated flats, and belts of sedge forsook,—
To these bring life and overflow.

Bring from thy world-wide journeyings
Some faint impress of other shores;
Bring perfumes sweet, all precious things
Blown faintly through their open doors.
Bring golden dreams of far-off days,
As dawns thro' half-closed eyelids creep;
Bring happy thoughts, bring memories
Shed down like dew on evening sleep.

As down some dim cathedral isle,
Where sweetest incense fills the air,
The choristers with happy smile
Come breathing low their holy prayer,—
Bear now, O refluent hands and feet,
Adown the moving aisle of years,
A tide of prayer and song more sweet
Than ever flowed from joy or tears.

Wait! for the river's shining arm
Would fold thy silence into sleep;
Would reach down clinging hands and warm
Against the damp of brow and cheek.
Wait! for the sun between these hills
Knows banks to lead his rivers in,
Like wine-cups, which thy richness fills,
Held ever flowing brim to brim.

The sea, unmoved by wind or tide,
Lies with its face weighed down in dreams,
As a naked soul in death floats wide
Beyond or sleep or wakening seems:
Far out beyond the utmost seas—
Deep down and deeper than can sound
With dropping plummet mar its peace—
One living, grand, eternal round.

Strong gleaming sun, whose brooding wings
With outspread burning brightness shine,
From all these depths thy power springs,
In rays reflected like to thine.

Through all the skies, above, around,
 Thy light like dripping gold is shed,
 And gentle minist'ring clouds bow down,
 Around thy feet their tresses spread.
 Hold thou beneath firm rock and pure
 As centre-reaching faith in God.
 Seas roll, but their foundations sure
 Through countless years unchanged have stood.

III.

A curse on the apples of gold, the apples silver and golden !
 Curse on the fruit of hopes turned bitter and false to the core !
 Aye, clutch at them, tearing the stems ; bite hard where the juice
 seems enholden ;
 Fill thy mouth with their ashes ; bear the taste, as thou must,
 evermore.

Curse on the floods that were shining so fair, white and dim gold
 to the sight !
 Was their glittering draught just held to the lips to be dashed
 down, and scattered and spilt ?
 The tide floweth out, it is swift going out, and more cruel than
 death unto life.
 Moan ! for the wracks and the spars left behind, that the dead
 shore strews to the light.

IV.

The high gods laugh in scorn. What care
 Have they for the fools of fate ?
 What matters whether soon or late
 Death comes since death must come to all ?
 Aye, climb with heavy feet the stair
 They build for men from earth to cloud—
 No further. Look up and cry aloud :
 Think'st thou to see the answer fall ?

Think'st thou their haughty heads would bend
 One hair's breadth down from those blue skies ?
 Nay, though the sound of mortal cries
 Smote on their sides like hail,
 They look and laugh. All that is must end :
 Or good, or evil, naught endures.
 A little flame, red fire that allures
 Smoke, cinders, ashes, all these fail.

Can the tide wait, or waves roll back
 One tithe of their appointed way?
 Who is among you that can pray
 These gaunt shores back in last night's seas?—
 Hide from the day this noisome wrack
 Of dark scurf mixed with dead men's bones,
 Swirled in and twisted round the stones
 Like sins beyond release?

Pray on. Thou can'st not turn one wave,
 Being the sport of those high ones that pour
 Thy life-cup to its dregs. Forevermore
 The labor of thy hands is cursed
 And set at naught. What prayer can save
 When life ebbs out? Yea, the gods rail,
 To see thee thinking to prevail
 Where Destiny is last and first!

V.

Out on thy carping!
 There is more than one turn o' the tide.
 It is change and not death as thou said'st,
 To the faiths that abide.

Who saw from the south
 A sunbeam come forth
 From the chambers of infinite rest?
 Saw its white pure ray,
 Through the choking spray,
 Fall on the tremulous ocean breast?
 All the hollows of foam,
 All the globes of pale foam,
 Burning deep with green fire, like rays
 From shattered and fine chrysoprase.

And the light showed three arches. Low down
 Curved the first in a huge broken round,
 Wrought of stuff like the colors of dreams;
 Now flashing to view
 More radiant blue
 Than the sky through a rain-cloud seems.
 Or, with motion like fire,
 Leaping higher and higher,
 And blown hither and thither by wind,
 By a happy and wavering wind.

There are surfaces **torn** into smoke,
 Flying masses that strangle **and** choke
 Like air drained of moisture by **rain** ;—
 Boiling mist, whirling spray,
 Surges mad with the fray
 Gathered up in one white ghastly flame—
 Lambent, fiery-tongued, fury-curved—
 Roaring down through the gulf of the world.

 Then softer moods,
 When the calm air broods
 On the sea enfolded, absorbed,
 As in light from a planet full-orbed.
 As a white slender hand doth dwell
 On the organ keys when the note's rich swell
 Dies out in the hollows of sound ;—
 When the chords so dear
 Die out of the ear,
 And float in from the senses' poor bound,
 Trailing down to the gates of the soul.
 And the music floats on,
 Though the sound be gone,
 One more wave to the infinite whole.

The second arch hung in mid-air ;
 Fleeting, frail, and of colors as rare
 As the sun can paint. There are aisles,
 Hollow ways running down through the hills,
 Rocks cloven with keen shafts of light,
 Moving banks where the rivers gleam bright
 On their soft, silent way to the sea ;—
 Slow rivers that wend,
 Without source or end,
 To a constantly far-off sea.
 There are white-breasted ships,
 Whose prow-foam drips
 Into rosy islands of rest.
 And their wandering wakes,
 On deep blue lakes,
 Shine like paths to the happy west.

There is crimson and scarlet and gold,
 Faint rose, gray, and silver unfold,
 Green hollows like emeralds set
 In a crystalline band—amber, jet,

Deep purple, and orange-like sprays
Flung out like a cluster of days
Dead ripe in the sun.
Then highest of all,
The deep solemn arch of the sky,
Wherein is the presence and spirit
Of things most hidden and high—
Hard to call, far to fall.

Who is she that looked forth from that beam of ineffable light?—
Clothing the sea with the stillness of deep central fire.

Fair is her name, and her face as a flower is fair,—

Yea, more fair, than the fairest earth-flower,

Pale and star-like, with glittering eyes seen dim through a mist
of the night.

All the laughing hues of the morning are concentrated in her, and
the deep solemn hush of eve.

The gladness of promise beams from her forehead like flame,
shedding light from within.

Her beauty is set as a star on the waste, on the desolate hollow
of darkness.

As a cloud filled with light, so her beauty is veiled ; there is none
may uncover her face.

Clothed in purple, wrapped round with the garments of wisdom,
High in the heaven of heavens, enthroned as a queen,

There is her dwelling-place.

The stars know her voice and the clouds and the sea ;

Rocks and hills hide her wonderful presence.

Stars wane like lamps when the oil burns low,

Clouds melt, seas are cloven with tides and with winds,

But Truth, dwelling ever in them, fills the changeful and variable
waters with the stillness of infinite rest.

To the heavy eyes sealed with the darkness of earth, charnel-
houses with doors of foul clay,

To the eyes seeing dimly thy Spirit moving bright on the face of
the waters,

Be thou, wondrous Truth, on these stormy seas, as a star on the
waste of the years, as a sun among stars in the endless deeps
of the years.

And the eyes shall be opened, and the truth of the ages unveiled,
There to shine like the pure crystal river flowing out from the
throne of God.

Miss Hattie E. Wallace, of Acadia Seminary, in the absence of her brother, read the

ODE ON THE SEMI-CENTENNIAL OF ACADIA COLLEGE.

AUGUST, 1888.

Written by O. C. S. Wallace, A. B.

Acadia sits enthroned, a queen most fair,
While o'er her, round her, everywhere,
Harmonious voices full and free
From earth and air and sea
Proclaim her Jubilee.

The daisy-spangled Meadows richly green,
The fertile Uplands fragrant woods between,
The Orchards ripe in mellow red and gold,
Their harvest charms unfold
And greet this festal day
In all their beautiful array.

The silvern rivers murmur to the sea
And hymn Acadia's pride.
The sad, majestic tide,
Erstwhile in direst cruelty
That seized with robber-hand
A joyous, hopeful band,
And in an hour most sad and dread
Forth cast them pale and dead
Upon the cold and harshly pillowing sand,
To-day with deep repentings,
With moans and low lamentings,
A requiem chants for grief of these ;
And then in anthems loud or low,
In landward and in seaward flow,
With wondrous ocean harmonies,
A greeting grand and joyful brings,
Acadia's life and triumph sings.

In purple amethystine sands
Calm Blomidon the Mighty stands,
Acadia's sentinel through fifty years ;
Who ward and watch has kept

When Hate was bold and Friendship slept,
 Unmoved by foes or fears :
 To-day he lifts his cloud-crowned head,
 Whence fear and weakness aye have fled,
 Proclaiming wide o'er land and sea
 Acadia's worth and her fidelity.

The winds in mid career
 Of swift, mysterious journeyings,
 Cease from their world-wide wanderings
 To tell the praise her sons have won,
 To sing the deeds their hands have done,
 Their message bear of cheer
 From distant lands and near :—
 From Canada, her towns and prairies wide ;
 From that Republic, Freedom's home and pride ;
 From hot Brazil's enchanted mountains ;
 From Asia's gemmed and spraying fountains ;
 From Europe's thickly peopled strand,
 And many a far and unknown land.
 O mighty Cape, and Winds, and Tide,
 O fertile Vales, and Mountain-side,
 Raise high your gladdest song,
 Your sweetest notes prolong.

Acadia ! born in dim obscurity ;
 Thy cradle gently rocked by Poverty ;
 Though few the lips that called thee fair,
 And few the hands that gave thee care,
 Thy deathless spirit, grandly brave,
 Found strength where Fear had found a grave.
 Brought forth by holy Liberty,
 Thy coming hailed by Charity,
 The arms of Truth inwrapped thee round,
 Thy head by Love was early crowned.

That stalwart people who thy childhood first
 Received, and with a mother's fondness nursed,
 Is like some scarred and mighty cliff whose face
 A thousand brawling storms has braved,
 About whose head Attack has raved
 In storm and calm, but where the sun-kissed grace
 Of flowers and vines at length each cleft has filled
 While happy birds their sweetest carols trilled ;
 And at the great cliff's base a spring

Whose waters, gushing clear and cool, all rimmed
 With living green, delight the traveller's dimmed
 And weary eye, allay his thirst, and bring
 Refreshing to his frame,—like this art thou,
 O Alma Mater, child of prayers and tears,
 A spring of blessing through these fifty years;
 Beloved at first, beloved and honored now.

For thee what noble souls have wrought!
 How great the men who made thee great!
 With holy zeal caught from above,
 With courage, sacrifice and love,
 They dared to "labor and to wait."
 How much they gave, how little sought!
 They heard celestial voices call,
 They longed the greater light to gain,
 And like that mirror in Egyptian fane
 Which, turning with the journeying sun,
 From early dawn till day is done
 Receives and pours like golden rain
 The sunbeams through the sacred hall,
 On altar, ceiling, floor and wall;
 So these with faces towards the light,
 Their souls undimmed by sordid aim,
 Have followed Wisdom's holy flame,
 Have caught her sunbeams golden bright
 Throughout the early hours and late,
 And all have given to illuminate
 The groping mind and darkened page,
 And bless our land and age.

Chant praises, old and young,
 Who Alma Mater's deeds have sung
 In other years or now!
 And crown these happy hours
 With fragrant ever-blooming flowers—
 With our filial hearts' profoundest vow
 Of love and loyalty,
 Of grateful, glad fidelity.

O Alma Mater, lift thine eyes,
 Behold, thy children pray;
 Their noble sires the sons obey,
 Beside thine altars vows are said,
 The living emulate the dead;

The souls that wait in sacrifice
 Celestial benedictions greet,
 The dead draw near,
 Their mighty spirits linger here,
 The air is full of music sweet,
 The past and present meet.
 O Alma Mater, lift thine eyes,
 Behold this glad array;
 Thy former glory multiplies
 A hundredfold to-day.
 The acorn by the Fathers sown
 Is now a branching oak well-grown;
 The seeds they bore in hope a-field
 The longed-for harvest yield.

O Watchman on yon outmost wall,
 Hear thou our Alma Mater's call,—
 What of the night?
 And of the morrow what?
 What of the night? The night is past!
 The morn is radiant now with light;
 Each grief is glorified at last,
 And rich the good that sorrow brought,
 For pain is sweet in memory,
 And toils and trials, sanctity.
 What shall the morrow be?
 The morrow showeth fair as Eden's dawn;
 All sing thy worth and thy prosperity;
 For thy great burdens equal strength,
 And Fear at length
 By Hope and Faith is put to flight;
 In noontide light
 Thy guarded pathway leadeth on
 To broader fields
 Where toil a riper, greater harvest yields.

O flowers that bloom upon yon fragrant lea,
 And fluttering Leaf, and Shrub, and whispering Tree;
 O Birds that fill these vales with melody,
 O Winds that swiftly wander far and free;
 O Rivers murmuring to the murmuring sea,
 And Tides that ebb and flow in majesty;
 O Cattle on these wooded slopes and hills,
 And white-fleeced Sheep beside these rippling rills,

O lisping Child, and thoughtful Sage,
O stalwart Man, and trembling Age,
Join all our Jubilee,
Tell earth and air and sea
Of all Acadia's worth and her fidelity.

The College Choir sang an ode prepared for the occasion by
Arthur Wentworth Eaton. Music by John W. Tufts.

ODE.

O mother of our manhood days,
Proud sons of thine are we,
As here, from all our scattered ways,
We keep thy Jubilee.

Before us lie, in purple mist,
The meadows of Grand Pré,
Thy slopes, with hallowed memories kissed,
Are fairer e'en than they.

Across the fields of golden corn
Faint shadows come and go ;
No cloud hangs o'er thy harvest morn,
Or dims thy sunlight's glow.

To thee all laurelled deeds we bring,
Our hearts or hands have done ;
Here, at thy feet, the first buds fling,
Of worthier works begun.

Weep'st thou thy elder sons ? We own,
So pure their memories shine,
The brightest jewels in thy crown
Are those first sons of thine.

Patient they wrought, with toil and prayer,
Ere fell the twilight gray ;
In worlds unseen—may they not share
This joy of ours to-day.

The riper years from which we wring
Wide creeds and wider cares,
Are ripe, indeed, if they but bring
Devotion such as theirs.

From out these halls, where first we learned
 The power of thought to know,
 Where first our restless being burned
 With intellectual glow,

New sons of thine are going still ;
 O mother, may they be,
 Men to whom Time may safely will
 An untried century.

In spheres where scattered rays of good
 Like wandering stars shall meet,
 Glad worlds, wherein the brotherhood
 Of man shall be complete,

Set thou their steps, nor let them pause
 Till thoughts' sweet chimes be rung
 From every hill, and nature's laws
 By every soul be sung.

So the strong sceptre of the years
 Thy woman's hand shall wield,
 While ancient error disappears
 And ancient wrongs are healed.

O mother of our manhood days,
 Proud sons of thine are we,
 As here, from all our scattered ways,
 We keep thy Jubilee.

Later in the evening, and without previous notice, Dr. J. B. Hall, President of the Alumni Association, requested Rev. Dr. Sawyer's presence upon the platform; which request, having been acceded to, Dr. Hall read the following address and presented Dr. Sawyer with a very handsome and valuable gold watch and chain. On the back of the case was the Doctor's monogram. Inside was this inscription :

PRESENTED TO
 A. W. SAWYER, D. D.,
 President of Acadia College,
 As a mark of esteem,
 By Alumni of the College,
 Who have enjoyed his instruction.
 Jubilee, August, 1888.

THE ADDRESS

TO REV. A. W. SAWYER, D.D., PRESIDENT OF ACADIA COLLEGE :

Honoured and Dear Sir,—

We, the undersigned, members of the Alumni of Acadia College, desiring to express in some practical manner the feelings which we entertain for yourself personally, as well as our continued loyalty and attachment to Acadia College, of which you are the honored President, take this opportunity to present you with this token of our esteem and affection.

Although we have gone out from Acadia, and have mingled for a time in the busy whirl of life we have not forgotten the lessons we learned, the associations we formed, or the healthful influences thrown around us during our student days; and we recall with special gratitude the advantage we received in mind and character by personal contact with yourself (applause). As the obligations of life press upon us and the duties of each hour make demands upon health and brain calling for the truest and best within us to meet and satisfy them, we revert with deep thankfulness to the fact that in all your relations to us, you aimed at giving us not only intellectual culture, but that higher equipment which elevates the motives, develops the character and exalts the man.

Permit us to state further, that while you have so materially aided in training the minds and moulding the characters of the students under your charge, you have not failed to reach their hearts (applause) and have been all the more successful in the former because you have succeeded in the latter; so that to-day wherever one of your former pupils is to be found who is a true son of Acadia, there you have a warm and devoted friend.

We congratulate you on the prosperity of the college during your administration, and we feel fully assured that that success is owing in a large measure to the wise and efficient manner in which you have managed her interests. We congratulate you also on this joyous jubilee season and we encourage the hope that this is but the beginning of brighter days for Acadia College, and that the plans matured by yourself and your coadjutors for her future prosperity may receive such hearty and sympathetic co-operation from all her friends, that in the years to come she may even more worthily represent the truest ideal of culture and attract to her halls in greater numbers the thoughtful, aspiring youth of our land. (Applause.)

Attached to this address were the names.

R. G. Haley,	W. V. Higgins,	Walter Barss,
A. J. Pineo,	E. H. Sweet,	W. H. Robinson,
H. L. Beckwith,	W. A. Newcomb,	A. D. W. Barss,
B. A. Lockhart,	W. L. Barss,	A. G. Troop,
W. C. Goucher,	E. J. Grant,	Blanche Bishop,
C. A. Eaton,	R. D. Porter,	J. F. Prescott,
S. W. Cummings,	R. W. Ford,	G. O. Forsyth,
S. McC. Black,	F. R. Eaton,	L. M. Smith,
J. B. Hall,	J. A. Faulkner,	G. G. Sanderson,
F. H. Eaton,	J. R. Stubbart,	M. B. Shaw,
E. P. Coldwell,	J. W. Tingley,	A. T. Dykeman,
Howard Barss,	A. P. Whidden,	Rufus Eaton,
C. R. B. Dodge,	T. S. Rogers,	J. Wallace,
Alice M. Fitch,	W. M. McVicar,	D. M. Welton,
L. E. Duncanson,	G. O. Gates,	G. R. White,
S. P. Cook,	F. C. Rand,	S. Porter,
F. R. Haley,	W. N. Wickwire,	W. A. Spinney,
S. E. Gourley,	S. Vaughan,	F. H. Schofield,
S. H. Cain,	G. M. Cox,	A. E. Shaw,
H. G. Mellick,	W. F. Kempton,	V. F. Masters,
A. L. Calhoun,	Frank Andrews,	J. A. Sharp,
I. B. Oakes,	J. E. Wells,	C. E. Griffin,
W. H. Warren,	Dr. B. Rand,	E. M. Chesley,
G. B. Healey,	H. T. Ross,	P. S. McGregor,
T. Bishop,	S. K. Smith,	G. J. C. White,
H. S. Freeman,	H. A. Lovett,	O. Chipman,
J. G. Schurman,	C. D. Rand,	A. E. Chute,
H. B. Ruggles,	M. R. Tuttle,	M. W. Brown,
E. Freeman,	R. H. Bishop,	H. Vaughan,
T. Hickson,	W. O. Wright,	J. H. Robbins,
J. A. Ford,	E. A. Corey,	H. O. Harris,
C. H. Williams,	H. W. Rand,	C. R. Harrington,
R. Hunt,	H. D. Bentley,	C. E. Whidden,
W. F. Parker,	A. W. Armstrong,	W. B. Bradshaw,
A. H. DeMille,	A. Cohoon,	E. M. Saunders,
W. A. Chase,	W. P. Shaffner,	B. H. Eaton,
B. W. Lockhart,	F. A. Shand,	F. A. Hobart,
W. E. Boggs,	J. W. Bancroft,	F. H. Knapp,
L. M. Weeks,	A. J. Denton,	T. E. Corning,
E. D. Webber,	C. H. Masters,	E. R. Morse,
O. C. S. Wallace,	F. L. Shaffner,	A. M. Hemmeon,
F. Church,	W. B. Hutchinson,	John B. Mills,
H. S. Shaw,	J. Donaldson,	O. T. Daniels,
J. B. Bogart,	H. J. Foshay,	Douglas H. Simpson,
J. W. Longley,	F. D. Crawley,	Joseph S. Lockhart.

Dr. Sawyer responded, briefly acknowledging how deeply he was touched by this proof of the affection and esteem entertained for him by those who had received instruction at his hands, and awarding large credit to the members of the faculty by whom he had been assisted. Three ringing cheers were given by an enthusiastic assemblage, with waving of handkerchiefs by the ladies and demonstrations of appreciation.

Speeches followed by Rev. Dr. McKenzie, of Boston, District Secretary of the American Baptist Union; Dr. Burwash, of Mount Allison; President Harrison, of the University of New Brunswick; Professor Seth, of Dalhousie College; Hon. George E. Foster, Finance Minister of Canada; Hon. W. S. Fielding, Provincial Secretary, of Nova Scotia; Hon. J. W. Longley, Attorney-General, and others,—many excellent things being said and the best of good feeling manifested by both speakers and hearers. These off-hand and delightful addresses, followed by the singing of the National Anthem, concluded an evening of rare felicity, an evening ever to remain in the fresh remembrance of all who were present and so full of varied sources of gratification, that notwithstanding all that has been given to the reader, it remains very largely unreported.

THE SECOND DAY'S SERVICES

BEGAN IN COLLEGE HALL, AT 10 O'CLOCK, A.M.

AUGUST 29th, 1888.

Invocation by Rev. D. W. C. Dimock, M.A.

JUBILEE HYMN,

By Rev. S. T. Rand. D.D.

TUNE—"IRENÈ."

God of all grace, we humbly bow to Thee,
With harp and voice to sound our Jubilee :
Anew to dedicate to Thy great name,
These walls, Thy care preserved through flood and flame.

Planned by our fathers, trusted to our care,
Their trials, toils, and triumphs may we share :
Thy goodness crowned the labors of past years,
Despite all failures, feebleness and fears.

O God of goodness, every morning new,
Still may Thy grace "distil like early dew ;"
Direct our way, still may we follow on,
As Thou shalt lead, until our work is done.

For all the past we bless Thee here to-day,
For further larger grace we plead, we pray :
Accept our offerings, dissipate our fears,
And grant abounding grace for coming years.

Reading of Scripture by Rev. E. M. Saunders, D.D.

Prayer by Rev. S. T. Rand, D.D.

O Lord God, our Father in heaven, we would approach Thee at this time with solemn awe, in the name of our Lord Jesus Christ, with reverence and with godly fear. O give us a deep sense of thine omnipresence ! may we feel some of that solemn awe which moved the heart of Moses "when he drew nigh to the thick darkness where God was." May we have the impressions which inspired thy servant Jacob when he arose from that wonderful dream, and said, "How awful is this place ! Surely

God is in this place !” Thou art our Creator. To Thee we owe our being and all we have and are. Created originally in thine own image, our mental powers as well as our physical, are thy gift ; and all that we are capable of accomplishing in thy service for thy glory we owe to Thee. Thou hast given us the *power* and Thou hast given us the *will*, “ working in us both to will and to do.”

And now, Lord, we are called upon to give Thee humble and hearty thanks for the great object which has called this vast multitude together this day. We are led to review the labors, trials, mercies, faults and failures of the past fifty years. While the memories of many—probably of the most that are here before Thee—cannot reach back as far as fifty years, some of us can distinctly call them to mind, and we can remember what occurred more than seventy years ago. And over all that long period all thy dealings with us appear like a bright cloud of glory and blessing, reach away back down to the days of our infancy and childhood, and extending onward and upward, as we look to the future, broadening and deepening into the blaze of eternal day. And, O Lord, all is known to Thee ; even the minutest details are present to thy mind. “ Even from everlasting to everlasting Thou art God.” “ Our iniquities are before thee, our secret sins are in the light of thy countenance ” and—blessed be thy holy name—not these alone—but our hours of deep, heartfelt sorrow for those our sins, are also remembered by Thee. How, through thy grace, we wept and pleaded at the foot of the cross, that those sins might be blotted out ; and the joy and peace that flooded our souls from time to time “ with joy unspeakable and full of glory,” in the full assurance of pardon, reconciliation and peace through our Lord and Saviour, Jesus Christ ! Blessed be thy holy name forever and ever for the mercies of the past fifty years. Blessed be thy holy name for the eternal plan of Redemption, for thoughts of mercy to us long before our fathers lived and laboured and suffered for us and for Thee and before all worlds. Thy memory grasps all the minutest details of the past, and the future. A thousand years is with Thee as one day, and one day is as a thousand years. At a glance Thou comprehendest all that has been done through the millions, the billions, the trillions, the quadrillions, the quintillions, the *eternal* ages of the past. “ Thy mercy is from everlasting to everlasting upon them that fear Thee, and thy righteousness unto children’s children.” O God of our fathers—God and Father of our Lord Jesus Christ—what shall we more say before Thee ! Thy goodness and grace have been neither exhausted nor diminished.

What can we now do but cast ourselves at thy feet. "Thy mercy endureth forever." Complete, O Lord, the work which Thou hast begun in us and for us. O, give us to know that we are accepted, with all our labours, toils and sufferings, in the name of our Lord and Saviour, Jesus Christ, and that we stand complete in Him.

And now we "bow our knees unto the Father of our Lord and Saviour Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, and be filled with all the fullness of God."

"And now unto Him who is able to do exceeding abundantly above all that we ask or think, unto Him be glory in the church by Christ Jesus, throughout all ages! world without end! Amen."

HYMN.

TUNE—"ORTONVILLE."

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thy arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Thy word commands our flesh to dust,
"Return, ye sons of men;"
All nations rose from earth at first,
And turn to earth again.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

I. WATTS, 1719.

THE SEMI-CENTENNIAL SERMON,

By Rev. E. M. Saunders, D.D.

“For we are laborers together with God,” 1 Cor. 3 : 9.
“Other men labored and ye are entered into their labors,” John 4 : 38.

The history and biographies of the Bible illustrate the co-operative and perpetuated work referred to in these texts. They furnish numerous instances of God working together with the righteous, and of raising up successors to carry on their work from one generation to another. This is an exemplification of a law of God's Kingdom, not confined to Bible times and Bible saints, but true of all times and all saints. In this, as in all his dealings with man, God is no respecter of persons. All his servants, great and small, have the honor of being co-laborers with him. His favor is as full and constant to the obscurest worker as it was to Luther, a grand figure in the world's history. These institutions of learning had a humble origin; and their brief history is overshadowed by that of great universities; but God's eye has ever been on them, and had they possessed buildings enough to make a city, and students enough to fill them, and professors to teach the students, help and favor from God would not have been more certain or more freely given.

Therefore in this semi-centennial year of Acadia College, it has been judged expedient to hold these public services, commemorative of the Lord's great goodness, and as an acknowledgment of all the mercies received at his hand. We stand in the middle of a century; but as we go back there is no stopping place this side of the time when the oldest school on these grounds came into existence. This brings the history of Acadia College and her associated institutions under review. The vision is plain. He that runs may read it. There is no necessity for a skillful grouping of facts, which, seen in any order, give their own interpretation.

The nature of the material, as well as the skill and industry of the builders, has to do with the character of any structure. These institutions rose under the hands of workmen who needed not to be ashamed. Character was substantial in the olden times. All the elements of true greatness were found in the rugged natures of the New Englanders who came to these provinces and occupied the land vacated by the expelled Acadian French.

Those who, rather than sacrifice their loyalty, came at a later day and joined the earlier pioneers, were people of the same type. As were the fathers, so were the children. They were men of power, principle and courage, staunch and stalwart, lovers of concord, but prepared to battle for the right. Out of this quarry the Holy Spirit cut living stones for building Baptist churches and Baptist institutions. The great, honest hearts of that day came under his mighty power. He breathed on them, and they lived. First, there was the agony of the conviction of sin; then followed the transports of justification. This was succeeded by a loud imperative call from heaven for more preachers of the gospel. It came to brave princely men, but men unskilled in the world's culture and learning. Look rather into the breast of a lion than into their hearts for cringing cowardice. They had no fear, if fear was pusillanimity, but where fear was wisdom love and reverence they were filled with it. They feared God; and did not disregard the vials of woe for the heads of the disobedient. Woe was unto them if they preached not the gospel. A number of these men who heard the voice of God, entered the pulpit and became eloquent, powerful heralds of Christ and him crucified. Hence the fathers in the Baptist ministry of this country—the Dinocks, the Chipmans, the Hardings, the Ansleys, the Crandalls and the Mannings. These were men whose sterling worth has never been nor ever will be perfectly described, for it would tax to beggary the richest language. They toiled on heroically and successfully till middle life was passed; and not a college bred man was found among them. England and Scotland gave other Christian churches trained ministers, but none to the Baptists. They neither had educated men, nor the means of educating men. Pictou Academy was beyond their reach; and the thirty-nine articles blocked the way to the doors of the schools on the banks of the Avon. These men had the courage but not the skill for the work before them. They had the power, but it was not liberated. They had the talents, but they were not trained. They had power and talents for any work that men of God were ever called upon to do. They were under the direct inspiration of a history that kindled their zeal and kept the fire of a holy ambition burning in their hearts. They felt the touch of their companions in arms across the border. They knew the history of their co-religionists in the New England States. Houses of God nailed up; Baptist backs lashed on Boston Common for fidelity to conscience and truth; fugitives finding their way through the trackless forests; fines in divers places, and imprisonment in Virginian jails, were familiar facts to the fathers who did the

pioneer work in these colonies for the Baptists of to-day. Had they confronted a future requiring services of this kind, they were the men already prepared for the work without the training of college or academy. But duties of another kind were before them for the discharge of which they were at a disadvantage, and they knew it. Opposing policies, warring principles, and repellent forces were at work all around them. Existing discriminations and invidious distinctions were a standing insult to their sense of manhood, and convictions of equal and inalienable right. The attempt was made to transplant, unmodified, the institutions and customs of old England to the New World; but Puritanism, refreshed, as a giant with new wine, by the free air of America, made war with monopolies, civil, social and religious. The rights and privileges of the many was their watchward. But the few who controlled the trade, the parliament and the judiciary of the country, with combined strength, resisted the oncoming democracy; but the many, nothing daunted, pressed their cause with increasing hope of final success. Great moral questions came up for solution. A new crusade in temperance was started. The Baptist fathers were found in the front ranks of this army of moral reformers. The traffic in liquid fire was a legitimate and a religious trade at that day. It was one thing to be a temperance man then, and quite another thing to be a temperance man now. The conflict raged on every hand, and men began to take sides; but few, however, had found the right side. In those days the churches awoke from the sleep of centuries. The words of the great commission again became spirit and life in the ears and hearts of Christians. The deeds and sufferings of the apostles of modern foreign missions began to reverse the false notions, by which the followers of Christ had long been held in bondage. Carey and his associates, Judson and his first wife, had begun work in the dark, distant East. The cruel sufferings endured by Judson for Christ in the prison at Ava, and the heroism and moral victories of his wife, Ann Hasseltine, had been read by weeping thousands; and it stirred the heart of the Christian church as no other event in modern foreign missions has since done.

The country lacked the means of improvement, schools were poor and scarce, prejudice and ignorance abounded.

In these circumstances and conditions, the last century ended, and the new one began. Nine or ten thousand Baptists in the Maritime provinces, confronted a future, forecast by this state of things. They were led by ministers of strong convictions, firm faith, and burning zeal; but lacking the necessary culture for the work before them. The more intelligent of them became deeply

concerned for the future of the ministry, the churches and the denomination. Educated ministers from New England attended their associations, discussed the question of the higher education; and strengthened the belief of the fathers, that the success of the denomination depended, under God upon the collegiate training of ministers, and the general diffusion of intelligence among the people. But how could the few Baptists found and sustain the school, so much required? There were men of faith and prayer in those days. Their future was dark. Leaders, qualified in all respects for the work, were needed; but none appeared. Will some one be sent to curb the passions, and awaken the people to a life of thought and purpose, unknown to them before? Will leaders be raised up to guide this little company of God's army through the barren wilderness, into the Canaan, of a free, independent and intelligent life? Let us see the divine solution of this problem. What we shall see may be called special providence; not because all providence is not special; but because in this instance relief came at an unforeseen and unexpected time. Not according to any plans of our fathers; but according to the plans of our fathers' God, was the way opened for the great deliverance. Before their prayers were offered, a train of events was set in motion, which finally issued in these institutions—the pride and glory of this hillside, loved and appreciated by the Baptists by the sea; and the great force which has lifted them from the place they occupied sixty years ago, to the position they hold to-day. The founding of Horton Academy can be traced to an event in no way connected with the Baptists of that early period. A King's College student heard a Methodist minister preach, was convicted, and gave his heart to God. This young man became the means of the conversion of other young men. In this way, chiefly, there came to be a community of devout, young people in St. Paul's church at Halifax. On account of a grave difference about the matter of appointing a rector, a large number withdrew from the old church, and erected for themselves a building on Granville Street. This independent movement, as they believed in the interests of evangelical piety, brought them into contact with Baptists, and gave them the opportunity of studying their principles. Without knowing it they had already adopted the policy of Baptists in the matter of church independence. Finally they sent for the late Dr. Ira Chase, then president of Newton Theological Seminary. He came to Halifax, and, after due deliberation, organized the Granville Street Baptist Church. In this way a number of educated young men, and some of them of more than ordinary talents and

courage, cast in their lot with this denomination. Professor Alexis Caswell, who came with Dr. Chase, became the first pastor of the new church, and remained with it one year.

Naturally these young men wished to be useful. They were qualified to lead in any enterprise for the social and intellectual advancement of the people. They had in Professor Caswell, a man of practical knowledge, and a good counsellor. The old pastors and intelligent laymen, did not fail to see the providence of God in this unusual occurrence.

The new church was organized in the autumn of 1827. In the following spring the Association met at this place. Representatives were present from the Granville Street Church. A prospectus for an Academy was submitted to the Association. The proposal thrilled with joy the hearts of the fathers. The clouds lifted, and the future became bright. It was the beginning of a new era. One after another of them stood up before the Association, admitted their disadvantages for the want of an education, and, with tears of joy, thanked God for the young brethren and their plans for future work. The advent of these strong young men renewed the strength of the older men. An education society was immediately formed, premises purchased, teachers employed and a school opened in the following year.

This was an event, big with importance for maritime Baptists. They soon found themselves associated with men of their own faith, in conducting a school for the higher education of the country—a very desirable relief certainly from the stinging stigma of ignorance, long endured. Thus, in God's good providence, began the institutions existing on these grounds.

Preceded by a history, already referred to, and looking into a future, forecast by it, the Baptists began their educational work. Ten years later an event occurred which hastened the founding of a College. This too, was preceded by brief deliberations. The action was prompt and heroic. This central source of light and power has been a great boon to the denomination. Without it, how could their work at home and abroad have been done for the last sixty years? A great need existed and God supplied it. Pledges were made and responsibilities were assumed. More than a half a century has passed away; and by their works these institutions are justified or condemned.

We might now ask, whether sound principles and wise plans were laid under the foundations of these institutions. To day the light is intense in which to make the examination. No tree ever sprang out of the earth better conditioned for growth, root and branch, than were the institutions planted on these grounds.

Their policy was as free and as pure as the air in which they lifted their heads. The way was opened for the pursuit of truth in every direction. They were thorough and independent; and their aims were in the interest of the country and the kingdom of Christ. Their beginnings were small, but the intellectual and moral proportions of their purposes were grand and far-reaching. Students, irrespective of rank, race, or religion, were welcomed to all their privileges. No test except competency and piety, were laid down for teachers. This ideal realized, was the legitimate outcome of the application of the principles of the founders. Man is his brother's keeper, and Christians must do good to all men, especially to those who are of the household of faith. To God alone every human being is accountable for the employment of his judgment and conscience in matters religious. The equality of man, obligations to promote the education of the many, an independent judgment and a free conscience in free institutions, were all recognized and taught in Horton Academy. It rose grandly above the narrowness and prejudice of that day.

Great events have taken place in this little province. The Presbyterian Academy on the hill at Pictou, and Horton Academy on the hill at Horton, heralded the free system of education, now going grandly over the earth, liberating and lifting up the masses imprisoned for ages in slavish ignorance. While these youthful prisoners were heroically leading the oncoming reform in these provinces, education in Ontario was hobbling about, bound with creeds and ecclesiastical cords. The education begun here sixty years ago, neither ignored nor violated any privilege of man, civil or religious. The assumption was that every person is subject to God alone, and wholly independent of man, be he priest or civil tyrant. The instruction given by all the teachers and professors till the present time has been in perfect harmony with this principle. The foundations of these institutions were laid in Christian faith. Their genius, purposes and provisions bear well the light of to-day. As in the constitution of Canada, so in the polity of these institutions, we have the best that England could give, modified and liberated by American freedom. They are set for the defence of soul liberty, the doctrine of Roger Williams, the doctrine of the Bible.

In the special acknowledgments made on this occasion, there should be special reference to God's great goodness in the gift of a succession of faithful teachers and professors. Here is found the secret of our great success. They have cared not alone for the mental training of the thousands committed to them, but they have taken a deep interest in their highest welfare—the

salvation of their souls. Great indeed is the debt of gratitude to the Father of mercies for this special favour; and in all their history these schools have never had a more devoted or an abler staff of teachers and professors than those who do the work at the present time. The presidents, too, have been specially distinguished both for ability and learning, and for fidelity and success in the discharge of the duties of their responsible office.

No two of them were alike. The order of their minds, their training and antecedents, were widely different. One was born and educated in England, one in the United States, and two in Nova Scotia. A distinct and pronounced individuality belongs to each of them. But in whatever respect they were unlike in gift or talent, as able, faithful presidents, devoting themselves to the interests of Acadia College, they have been remarkably alike. Dr. Crawley is a kingly man, a scholar and a christian gentleman. In opening these institutions he raised a high standard of morals, manhood and scholarship. May it never be lowered in the slightest degree. It is difficult to say in what kind of labor he has most distinguished himself. Does he stoop to cheer a student, discouraged and about to turn back from the pursuit of knowledge because of the difficulties in the way, and save a valuable man a scholar and a preacher to the church, and the world, as he did in the case of the late Dr. George Armstrong, of hallowed memory; or does he lecture to students on the philosophy and beauties of the ancient classics; or on christian manliness; or does he eloquently preach the gospel to intelligent congregations; or does he test his popular talents with foremost men of his day, as he did in an all day encounter in the Baptist church at Onslow with the late Governor Howe, in discussing the burning question of collegiate education for Nova Scotia—in every case, by the frank admission of opponents, as well as by the testimony of friends, he distinguishes himself as one of the greatest of Nova Scotia's sons.

But we have another name embalmed in our hearts to send down to posterity—the name of a president equally appreciated, honoured and loved. Sent of God, he came to the College, enriched with learning and experience gained in the old world—a gentleman of rare culture, a scholar, an author and a preacher of the gospel. From the day he delivered his inaugural address, till the day he was carried, mourned by all, to his last resting place, near these institutions he loved so well, the time never was, when, in any baptist household or assembly, the mere mention of the name of Dr. Cramp was not the cause of pleasure, and an inspiration for good. His venerable presence, the power of his

great heart and his words of sound wisdom always contributed gladness and knowledge to his numerous friends in the private walks of life ; and they ever cheered and instructed the saints with whom he mingled in the house of God. We love and venerate him who, though dead, still speaks to the living multitudes who mourn their loss and cherish his sacred memory.

But justice claims a word for still another president of Acadia College. When mention is made of one who has unsurpassed ability to analyze and discuss every fact and principle involved in the great subject of education—of one held in high esteem by every man sent from under his hand into the wide world—of one who is an honour to Acadia College and to the Baptists ; and in turn is honoured by them, as well as by all educationists in the provinces: it is well known that the reference is to that prince of teachers, who now fills the president's chair. Of these three men I can speak confidently, for, as a student in class, I have sat at the feet of each of them. If permitted the familiarity of another reference to these three men, I would mention an acquisition, for which they are all distinguished, an acquisition of great importance for college presidents. They displayed wonderful taste and skill in the extemporaneous use of the English language. I have never heard their superiors.

Dr. Pryor, whose administration was before my day at college, bore heavy burdens, and did a good work in these institutions. His money was freely used for their support. For the presidents, theretore, of Acadia College, we now devoutly thank God and take courage. Their names will always be mentioned in reverence and in love.

Any account of God's favor to these institutions, making no reference to the revivals would be seriously defective. No sooner were their doors opened for students than converting grace descended from heaven. The frequency and extent of the work of the spirit in changing the hearts and purposes of the students cannot of course be fully known ; but sufficient is known to give some idea of the magnitude of these blessings. No church in the province has enjoyed so many revivals in the same time. Through them the work here has been kept in accord with the work in the churches. Professors and teachers have had their spiritual strength renewed ; and have been helped in their yearly task of heavy work. Letters written by students at the time of those revivals have carried joy to many a heart and home. The converted young men laid themselves and their talents at the feet of Christ. In so doing some of them learned for the first time the real end for which they were led to these schools. They found

that God's hitherto concealed but now revealed purpose was for them to preach Jesus and the resurrection. As one by one they said, "Here am I, send me," some were sent far hence among the Gentiles, and others were directed to work near home. Here is special justification. The gift of salvation to so many young people engaged in the pursuit of knowledge, is a large plain seal of the divine approval. This work justifies a thousand times the founding of these institutions, and calls, in a clear loud voice, for their continuance. If Omniscience at the great judgment shall reveal the result, then, and not till then, will the round sum of the blessing be known to the world.

The friendships formed among the men brought together by God's special providence in beginning these institutions, foreshadowed the future friendships of their students in all these years. Except the love born of blood, none is deeper or more lasting than that formed among students in a christian College. The time of life is favourable for this intimacy. The sympathies are ardent and unprejudiced. Affinities and tastes are consulted. A mutual election of congenial spirits is made. No half measures are known to these fellowships. Mind is open to mind and heart to heart. Mutual confidence is established. The intense heat of these communions may pass away; but a calm substantial friendship remains. Students thus united go abroad into the world. Joy and sorrow, victory and defeat, are their common lot; but all look back with pleasure to College days; and the farther they recede into the past the more blessed they seem. This friendship survives the lapse of years and the vicissitudes of fortune. Its product is as regular and certain as the succession of classes graduated. The binding of hearts together in this disinterested friendship, and all to a common centre, makes for good conduct and for power in the kingdom of Christ. Necessarily the College in which these holy unions are begotten receives full compensation; and becomes indeed to such sons, an *alma mater*. Is this called mere sentiment? Well, a College lives because of it. It is a source of life and strength.

The work of more than a half century in these institutions is now before the world; but it is not all visible. Work of this kind mixes with the results of labor in other quarters. No eye except that of Omniscience can see definitely what has been accomplished. No sooner had the work begun here than change for the better became apparent. The literary character of the preaching, the teaching in the Sunday Schools, and indeed the the beginning of efficiency in this work, and the writing of circular letters, all gave evidence of intellectual improvement.

The consecrated leaven of christian education began to diffuse itself through the whole mass. The awakening was general. The uneducated ministers gave in exchange to the educated their newlight zeal for the mental quickening they received. From this centre, life and power have been diffused. Pastors, prepared for this work, have been given to the churches; teachers to the school rooms; missionaries to the work of God at home and in distant lands; and men to all the professions and callings in life. Sanctified intelligence, like heat, diffuses itself in every direction.

Of the thousands who have passed through these schools, a goodly number by distinguishing themselves have done credit to their *alma mater*. But while the Academy and College have had a succession of classes within their walls, there have been still larger classes without, pursuing their peculiar courses of study. They too have distinguished themselves, both ministers, and laymen. So close have been the relations between these schools and the ministry, the churches and the pulpit that a general course of study has been taken by multitudes, quick to discern and skillful to appropriate the advantages emanating from this place.

I shall now take the liberty of selecting two graduates from this great popular class of students. The two now in mind were present when Horton Academy was founded. A few years ago the elder of them was taken to his heavenly home, leaving us the heritage of an honored name and a spotless reputation. He was an eminent scholar, a distinguished linguist and the father of one of Canada's greatest statesmen. The late Rev. Dr. Tupper out-distanced all the students outside Acadia's walls.

When the first class assembled in Horton Academy, the other one of the two had just left the plough to enter the pulpit. He is still with us, a blessing and an honor to the Baptist denomination. This editor, author, eloquent preacher and polished Christian father, like golden corn in the golden autumn, waits for the sickle of the great harvest. The Rev. I. E. Bill, D. D., never took a lesson in class in these schools of learning.

The whole denomination has been engaged in the work of rescuing and raising up their fellow men; and all have been going up together, for we "rise by raising others."

In no way, perhaps, did the increased intelligence show itself more plainly than in the demand for a weekly, religious newspaper. The *Christian Messenger* was the direct off-spring of Horton Academy. That paper, together with the *Christian Visitor*, and now the two combined, from the first have been one in sentiment and aim with these institutions. Whoever

would know their history must read the fyles of these papers. They have acted and reacted upon each other. The college has supplied life and intelligence to the papers, and the papers have defended and protected the college. Unitedly they have done the general work of the denomination. They have gone on, hand in hand, inspiring confidence, breaking down prejudices and leading the churches to victory. In prolonged battles for the right they have contended like giants. The infant seminary at St. Martins needs the help of the existing paper, as the institutions here and at Fredericton needed the support of the denominational press in their early history.

Not the calm and sunshine alone make the strong tree: storms and winter have to do with growth and strength. Acadia has not always been under a cloudless sky. To-day she can sing of mercy and judgment. The fearless courage of the founders was rewarded by the refusal of a charter. This trouble over and another appeared. In 1843 an attempt was made in the Legislature to mix all denominations in one college. This came to the ground, after a struggle worthy of the men and the times. After six years the attempt was renewed, but with the same result. Without were foes; within were fears. There was no college building, nor money to erect one. But winter's cold and storms did not daunt the faith and zeal of Dr. Crawley and Professor Chipman. They went from one end of the country to the other, collected material, and put up the fine structure which went to ashes in 1877. Of all the grand efforts in Acadia's history, this deserves the first place. But another trouble came, borne on the wings of the angel of death. The Rev. E. D. Very, Professor Isaac Chipman, four students,—Benjamin Rand, Anthony E. Phalen, William E. Grant and W. Henry King—and their boatman perished in the waters of yonder Basin. Gloom and grief overspread the entire denomination. Dr. Cramp stood before the Association at Liverpool, attempted to relate the providence which took his chief support and co-laborer from his side, struggled with his emotions, a weeping man trying to speak to a weeping congregation. As it was in that assembly, so it was in every Baptist family in the three provinces. These are some of the storms that gave firmness to the fibre and length and strength to the roots of this tree of knowledge. Never before was Acadia College taken to the Baptist heart with such warmth of embrace as in that day of deep sorrow. This was soon followed by another affliction, but one of a different kind. Ill-judged investment lost a large sum of endowment money; and it sent alienation into the hearts of many friends. But the bonds of union

were so strong and tender that the estrangement was but temporary. Afterwards, when pressed for want of means because of this loss, the governors resolved to suspend the work of the College, but the people rose up like one man and averted the calamity. Then Acadia College was fortunate in having such men as deacon J. W. Barss, Captain Jacobs, T. R. Patillo, and many others of like faith and benevolence. In all her struggles, helpers have come to her rescue,—Johnston, Nutting, Ferguson, and Crawley, in the parliament, in the press, or on the platform—men without superiors, then, or now in these provinces. In financial difficulties the people, led by such laymen as those named, have stood nobly by the College. Dr. Cramp, too, bore heavy burdens and displayed great tact and firmness of purpose when the College was embarrassed or in peril. Though tried again and again, trust in God has never failed; and now Acadia, like gold, is the better for having been through the fire. Disaster is not found in the Christian's vocabulary: and the definition of adversity is success, and the meaning of defeat is victory.

Examined from beginning to end, every part of the history of Acadia College gives evidence of God's favour, in a marked degree. Events coming together in concurrent succession, and issuing in the founding of these institutions, seem more like the devices of fiction than simple facts of history. The bright and dark features, the prosperity and the adversity, all alike contribute to the evidence that the beginning and work of Acadia College have been according to the good pleasure of Him under whose superintendence and by whose help the institutions have continued till this day.

What kind of indifference would set at naught and disregard the will of God, expressed in all this prosperity? Could we see all who first found Christ at these schools, and know what they have done and what they will do for God, could we now see all who here gave their hearts to the Saviour and are now before the throne of God, and could we hear from them an expression of their gratitude for the existence of this College, this of itself would make our duty plain. Has the devotion that founded these institutions and sustained them in their earlier stages been exhausted? We think not! Were the advocates of consolidation discerners of the signs of the times and of the spirit of the supporters of these institutions they would awake to the utopian character of their scheme, so far at least as Acadia College is concerned. But no narrow, envious spirit finds a place here. Rather, a hearty godspeed is cheerfully extended to every school, seminary, academy, college and university. To the winds with

every purpose of rivalry or competition. Let fidelity to a sacred trust animate these schools. Their mission is not worldly distinction and earthly glory. To help mankind, to defend and promote Christianity, and to glorify God is the chief end for which they exist.

Centuries of experience have given the nine millions of Baptists on this continent one educational policy. This comes of a faithful application of their principles. They have followed their own pillar of fire. With rock-like firmness they stand by their policy. In founding Horton Academy, sixty years ago, the Baptists of these provinces decided their policy in the higher education. Fifty years ago this policy was re-affirmed by the establishment of Acadia College. Is this policy now to be reversed and this work stopped? Are these doors to be closed, and this College, hallowed by the lives and labors of the honoured dead and the living, by the tears, toils and prayers of the Baptist worthies, to be sent out into the world a homeless beggar, to seek shelter under another collegiate roof? A strange way, indeed, to treat an institution which has come through providences so striking, that the late Father Harding, of this place, in a happy moment named it "the child of Providence"! Ask for the faith and purpose of the men of forty years ago? In a letter, published in the *Christian Messenger* we think from the pen of the late Judge Johnston is the following paragraph:

"A work which grows with the growth, and strengthens with the strength of the individual and the mass, which becomes interwoven with the very fibre of the heart, and inwrought with the texture of the moral frame and the mental substance, is not going to be uprooted without the exercise of some enormous violence."

In this language the writer, to whom this College owes so much, expressed the sentiments of the Baptists forty years ago.

About this time, when speaking in parliament on this subject, the late Joseph Howe said: "You cannot sweep away this College. You may withdraw your public money, but Acadia College will still stand on the hillside in spite of the withdrawal of your grants. Their friends love these institutions, whatever their defects, because their affections have been entwined around them from the first hour of their existence. We naturally love that which we have reared."

The devotion and unselfish labors, then given to these institutions, called forth these testimonies from these two leading statesmen. Six years previous to this, Mr. Howe had used all his influence and exerted all his power to effect a union of the

colleges; but he saw his mistake, and openly acknowledged it. In the language of the late Judge Johnston, "the enormous violence" necessary to uproot this College has not been experienced yet; and the horoscope gives no indication of its approach. The prophecy of Mr. Howe is fulfilled to the very letter. The grants have been withdrawn, and here stands Acadia College on the hillside, buoyant and hopeful. When we glance back to sixty years ago, and from sixty years ago till the present day, what a revelation passes under our vision! Above the plans, the hopes and the fears, and the labors of wise and faithful men, self-sacrifice rises—the glory and greatness of their lives. Men toiled on in poverty who might have lived in plenty and worldly esteem; but not so much honoured, not so much loved as they now are by those who have their heritage and its responsibilities.

Here then are the labors, the spirit and the purpose of our predecessors. What is the interpretation thereof? The voice of the dead, the voice that is never silent, says, go forward. To the voice of the dead is united the voice of the living, and together they say, go forward. Shall we not go on? Are there no obligations to do so? Is the search for truth at an end? Is there no demand for the application of sound principles to social, commercial and national life? Free thinking scholars seem indisposed to be honest in dealing with the revelations of the Bible and of natural science. The preaching of the gospel is not unmingled with mediæval superstition. The churches are not all of the faith, form and practice of those planted by Paul around the shores of the Mediterranean Sea. The gospel has not been heard by all the world, and the great commission is still in force. In view of all this, and more, who will say that Baptists have completed their work in the department of the higher education? Not to go on is perilous; self-preservation ever requires it. Keep Acadia College strong, and the Baptists will be strong. Let these institutions become weak, and the denomination will be weak. If ever the history of any people foreshadowed their future, it is the educational history of the Maritime Baptists. The world's work in the next fifty years, indicated by the last half century, will be on a grand scale. The possibilities are tremendous. The preparations seem now well nigh perfected. An awe and a dread, portending the fulness of time is upon the world—upon rulers and peoples. But with faith in God, and her old Bible in her hands, the church is undismayed and full of courage. Christians, wait for the fire from heaven—for the Spirit's power through the Christ of history, the Christ of Calvary, the Christ of God. By this force, and this force alone, great

moral reforms will be carried to triumphant and world-wide success. Following the uplifted cross, the symbol and source of Christian power, the united hosts of God's elect will beleaguer and capture all the strongholds of old idolatries : and Buddha and Brahma will fall prostrate at the feet of the conquering Christ.

Is this the time for Baptists to throw off responsibilities ? Is this the time to close Acadia College, and to stop training scholars, teachers, missionaries and ministers ? Nay, verily ! but let the holy purpose take, if possible, a deeper and firmer hold of the Baptist heart to make Acadia College fill to the full God's purpose, to the joy of the living, the unborn and those who, having finished their course, are now in the presence of God.

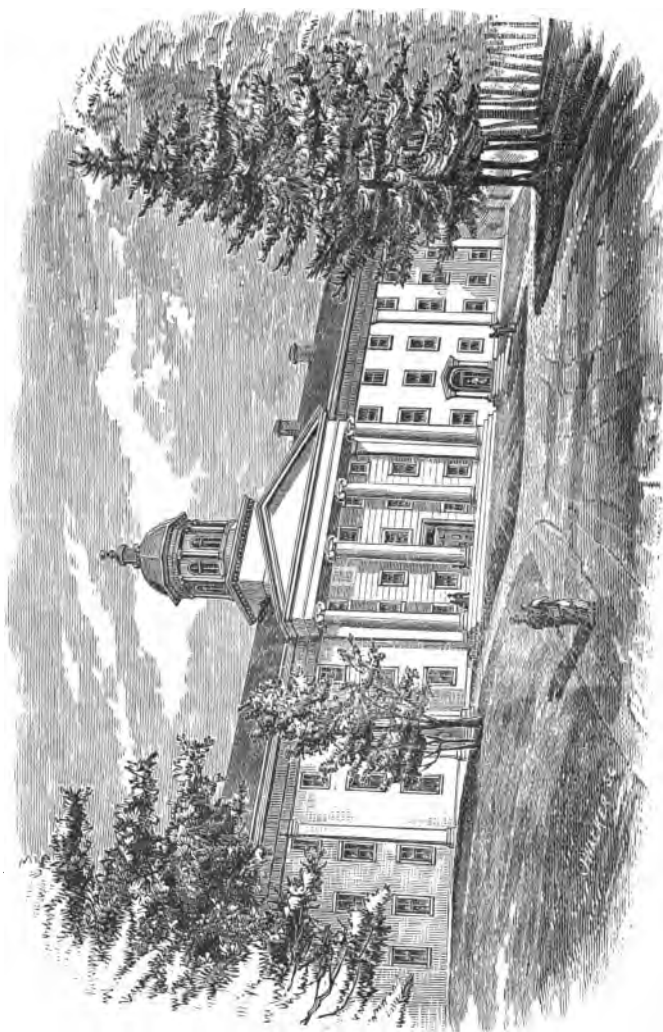
In the future of the Dominion, more work is in store for Acadia College. Two systems of education, radically different and permanently hostile, have been and are still looking each other menacingly in the face. One says, subordinate the conscience and the judgment in the work of education to that something, called the church ; the other demands freedom for the reason and the soul, and independence for the man. Complications and collisions are probable, if not inevitable. Acadia has had some experience in this work, and, therefore, will be prepared to take her part in the final settlement of this question. Thus far her record is good. Whatever has been done in the last sixty years for popular education in every grade, nothing has been done to liberalize the policy and practice of these institutions, for in their beginnings their freedom was up to the best standard of the present time.

Compromise and expediency they have never known. Their work has been in strict accord with their avowed principles. On the platform and in the press Dr. Crawley defended the rights and reasoned powerfully for the education of the people. Good results soon came of these benevolent labors. The influence, which, from the first was good and mingled with that from other sources, in helping along popular education, at length became special, and laid Nova Scotia and New Brunswick under lasting obligations to those institutions, which the future historian will not fail to recognize. Sir Charles Tupper, a student from these halls, is, as is well known, the author of Nova Scotia's system of free schools. Dr. T. H. Rand, another alumnus, initiated and confirmed the administration of this law in a hailstorm of prejudice, and settled it forever. He did the same thing for our neighbours across the bay. Constructively, therefore, Acadia College is sacredly pledged to fight the battles for the free consciences and for free schools to the bitter end in the Dominion of Canada.

Has Acadia College done her work? Why, she has only begun her work. Those who would know it all must wait till after her centennial, bicentennial, tercentennial and other centennial celebrations before they can know it.

The spirit of the age, like a terrible solvent, has been poured into all things, crystalized and old. The forces at work make transition and transformation present processes. Questions of burning interest to all English speaking people demand a wise and permanent settlement. Canadians are called upon to help solve them. Having given educated talent to the state in the past, shall the purpose now die to give more? In shaping and guiding Canada's destiny, in all matters pertaining to the growth, the greatness and glory of our country, Acadia College will in the future, as in the past, supply her part of intelligent, faithful and efficient laborers.

In making, expounding and administering law, in defending and advocating the rights of the people, in laboring for moral reform in the press and in the pulpit, and in training the conscience, the spirit and thought of the country, the sons and daughters of Acadia will ever be found employed; and their work will be gratefully acknowledged. The time will never come when there will be no demand for the men and women trained in these institutions. These Christian schools now look back over the work of sixty years; the college looks back over half a century, and together, girded for toil, strong and stout for battle, hopeful and certain of victory, they look into the future, resolved, by the help of God, to be prepared this day fifty years to give a good account of themselves, "for we are all laborers together with God." "Other men labored and ye are entered into their labors."



Acadia College, burned December 2, 1877.

ANTHEM—"Jubilate Deo."

MEMORIALS OF THE FOUNDERS OF
ACADIA COLLEGE AND OF
DECEASED ALUMNI.

By B. H. Eaton, M.A., Q.C.

I call first, the roll of DEPARTED GRADUATES :—

John Leander Bishop,
Amos Sharp,
George Armstrong,
Richard E. Burpee,
Samuel Elder,
Abraham S. Hunt,
George Robbins Wilby,
William A. Johnston,
Samuel Richardson,
Asahel Bill,
Stephen W. DeBlois,
Harris O. McLatchy,
Arthur R. R. Crawley,
Henry Thomas Crawley,
Elisha Budd DeMill,
William Johnston,
Henry Vaughan,
Dugald Thomson,
Charles F. Hartt,

Andrew P. Jones,
Charles E. Harris,
Seth D. Shaw,
Daniel Eaton,
William A. McKinlay,
John McDonald,
Herbert C. Messenger,
Hector E. Munroe,
Caswell R. Daniels,
S. Johnston Neily,
Jacob A. Durkee,
George W. Thomas,
George F. Currie,
Adoniram J. Stevens,
Bernard P. Shaffner,
H. Albert Spencer,
Horatio H. Welton,
D. Spurgeon Whitman,
Frank M. Kelly.

38 out of 284.

10 died within 5 years after graduating, 11 inside of 10 years. 17 blessed their country and the world with longer lives. Rather remarkable, that out of 43 classes only one class has been wholly removed—the class of '49, Arthur Crawley's class. Twenty classes remain unbroken by death.

These 38—what did they become and do? **They** graduated. Place perseverance to their credit. Many others began the College course but fell out by the way and never reached the goal. One class of 16 came out only three. Others shared a like fate.

That first name—John Leander Bishop—takes us back to the first of a long series of scenes dear to the hearts of all who have witnessed them. It was Friday, June 16th, 1843. It was the old Academy Hall. The College had been 4½ years in operation. The first class of four, they were all who were left of it, had passed a "strict and searching" examination, had received their "well-done," and the day had come for Anniversary exercises. Governors, Professors and Students joining in procession, marched into the large Hall. Charles R. Prescott, James W. Johnston, T. A. S. DeWolf, Simon Fitch, Charles W. H. Harris, Caleb R. Bill, were on the platform. They were Governors, Father Edward Manning and Father Theodore Harding were there, you may be sure, and there was a "numerous assemblage" of ladies and gentlemen. Father Manning prayed. Then followed the orations of the students. John Leander was the first speaker. Was he a prophet? Did he look away along the avenue of the first fifty years of Acadia and of all of the long line of repetitions of fifties of years that should follow, and did he see the ever repeated and endless procession of College classes coming up to receive their degrees? And thinking of himself as being the first of that long list of immortals, was he overwhelmed with the thought? If not, why did he faint away in the middle of his oration, and fall into the arms of President Crawley.* [I remember it well—Rev. S. T. Rand, D.D.]

What precious seasons of joy and rejoicing were inaugurated on that June 16th, 1843! The exercises of that day and of those that have followed have been at once the best possible practical ocular demonstration of the thoroughness and high character of the training received by the students and the best possible means of creating a desire for education in the minds of the rising generations. Hundreds have no doubt been led by these public exercises to attend the Academy and College. A notable feature of the orations of that first day was the frequent description of nature in all her beauty and variety. John Leander but for his prophetic vision, would have portrayed "nature in her western wilds"; Amos Sharp discoursed on

* There is some evidence that this occurred at a later anniversary; others testify as above.

"nature, a wise economist"; Abraham Hunt spoke on the "Harmonies of nature," while Samuel Elder concluded with a poem entitled, "External nature coloured by the soul's own emotions"; and after exhausting that theme, he extended the scope of his observations by showing how external nature could be still more delightfully coloured by the concurrence of another soul's emotions, as a short extract will show :

"Who has not known, how natures charms improve,
 "Beneath the beamings of an eye we love ?
 "More grateful, then, the sunset hues that weave
 "Their golden braid along the brow of eve,
 "More hushed the deepening twilight's sabbath calm
 "More bland the evening skies distilling balm,
 "And with a melody more softly sweet
 "The streamlet glides, that murmurs at our feet,
 "And brighter from its amber wave looks up
 "The image of the wild flower's dewy cup.
 "And then, O then ! When on the mountain far,
 "Glimmers the radiance of the evening star,
 "It seems the semblance of that melting eye
 "Whose lustre meets our own in bright reply,
 "Such is that hour of genial love and hope
 "That shines the brightest in life's horoscope,
 "Enthroned in memory's seat, its beams shall cast
 "A glory o'er the visions of the past,
 "And wed with future years the plighted truth,
 "The unwavering trust and ardent love of youth."

There were seven speakers, four graduates and three of the junior class. Rev. Professor Pryor addressed the outgoing students, the Hon. Attorney General Johnston delivered a speech and the transactions of the day closed with a doxology and "the benediction by Father Harding." Many cups were running over that day with pure gladness and gratitude. It was a great day in the history of the College. And so has been every recurring anniversary since that day. And the solemn conscientious verdict of all observers is that each has outshone any of its predecessors. The next month at Yarmouth, Father Manning spoke of this first Anniversary day. He said "he had attended "at the College on the 16th ultimo, on the occasion of conferring "degrees. A blessed day it was to him. There were the institutions in full operation ; the foundation laid for the new College building, and a vessel coming up the river with the frame. "There can be no doubt but it will succeed."

Bishop and Sharpe both became physicians and had honourable careers. They were first class men. They could not help that. The former practiced for a time in Philadelphia, but afterwards turned to literary pursuits. He compiled a history of American manufactures from the earliest Colonial period down to 1861. At the time of his death September 23rd, '68, he was chief of an important division in the bureau of Statistics at Washington. Dr. Sharpe was very successful as a medical practitioner. Died April 10, 1852. His professional life was spent in New Brunswick.

The class of '44 numbered six—all now gone save one. George Armstrong was ordained in 1848, died June 7th, 1886. For upwards of 38 years he faithfully proclaimed the gospel. He served for many years as a governor of the College. The Convention record speaks of him as "Sound in doctrine, earnest as a preacher, kind and genial as a friend, highly esteemed and sincerely loved by both pastors and people throughout these provinces." Richard Burpee had his heart set on Foreign Missionary work. In the year after he graduated he sailed for Burmah. There he labored for five years, returning in 1850 to recruit. He died Feb. 23rd, 1853. He had given his life for the heathen. It is certified that he had been God's instrument to bring eternal life to some in that foreign land who, but for him might never have known the true and living God. These in their turn became preachers to their own people and so the influence of Burpee's short life goes on forever. Samuel Elder was the poet of the class, a man of more than ordinary intellect. Eight years he proclaimed the Gospel and was called to rest. Abraham Spurr Hunt died in '78, having given 34 years and upwards to the active faithful and successful proclamation of the Gospel. Added to this he served the College many years as a governor, and was ardently engaged for its welfare. Was for some years superintendent of education for Nova Scotia. He labored with Father Manning in the old Canard Church, and succeeded him in '51. His work was well done. Of George Robbins Wilby, I know little. He is spoken of as a man of extraordinary natural ability before whose intellectual fire the difficulties of a College course melted quickly away. At the time of his death in '68 he was assistant Editor of "The Friend of India," a newspaper published at Calcutta.

Two of the three of the class of '45 have been taken. William A. Johnston son of the late Judge Johnston, practised for many years at the bar in Halifax, and with much success.

His class mate Samuel Richardson preached the Gospel. He took a ten guinea prize while at College for the best essay on the history resources and capabilities of Nova Scotia. Competition open to all. In this essay he advocated the Confederate Union of the Provinces, an intercolonial railway and other projects which have since become matters of history.

In the class of '46 were Asahel Bill eldest son of Rev. Dr. Bill, still happily among us and Stephen W. DeBlois. Young Bill died within fourteen months after graduating. In the delivery of his graduating essay his class fellow Mr. DeBlois records that he carried the whole audience with him. He gave great promise of usefulness and was a universal favourite. The name of Stephen W. DeBlois is a cherished one. He was abundant in labors and devoted to the College and Academy. He was not ordained till '54. He had been studying law in Halifax for three years, teaching for two years in College and Academy, afterwards studying at Newton where he graduated in '53. He succeeded Father Harding in '55 in the pastorate of the Wolfville Church. For 29 years he held this position. 526 persons joined the church by baptism during that period. He was my first pastor. The pastorate of the Wolfville Church during those 29 years required a man of high qualifications. He was successor to a brilliant light. The church was large. Its elements were varied. Mr. DeBlois was quite equal to the occasion. From '55 to '84 he was secretary to the Board of Governors—an office calling for much and valuable work. He was widely and dearly beloved.

The class of '48 numbered two—H. O. McLatchy and John Moser. Dr. McLatchy died in '87 at Wolfville where he had long practiced. He was highly esteemed.

I have already alluded to the class of '49, the only class of which none of its members survive. It was a constellation of bright stars. Arthur R. R. Crawley, Henry Thomas Crawley, Elisha Budd DeMill. Of Arthur Crawley, Mr. DeBlois says, "Mr. Crawley leaves a noble record. He was graduated at Newton in 1852. In the Autumn of '53 he was ordained at Wolfville and in December with his wife, daughter of the late Dr. Johnston, he sailed for Burmah. He settled down at Henthadah in the midst of a thickly settled heathen population and labored with unparalleled success for nearly 23 years. Twice he returned for short periods to this country, the first time to bring his family home, the second on account of his own failing health. He died

October 9, '76, on his way home just as the steamer was entering the Mersey and was interred in the Birkenhead Cemetery the following week. Arthur Crawley was universally beloved. Of commanding presence and great dignity of appearance he was the kindest, the most transparently sincere of men." Henry Thomas Crawley, elder brother of Arthur, was a man of splendid physical presence and of undoubted mental ability, gave some years to the study of the law, afterwards became Professor in Mount Auburn Seminary, Cincinnati, Ohio, where he was struck down in the street at night by an unknown assassin in 1855. Budd DeMill was ordained in 1853, died in 1863. He was a man of great talent. The acquisition and fluent and eloquent use of language was his easy work. He was a brilliant preacher, a ready and fascinating writer.

The classes of '50, '51, '54 and '55, are still all in the field doing good work and only one of '56 has fallen, namely, William Johnston. He died in 1860 at Sackville, New Brunswick where he practised medicine. He was a genial gentleman. His graduating essay on Venice was a splendid composition.

Henry Vaughan was of '58. Died in '64. [Dr. Saunders—I wish to show my respect for the memory of my departed classmate by standing while his name is before you.] His life was brief but bright and useful. He was converted while at College. His whole being was given over to winning souls for Christ. He was a thorough student, beloved by all. He gave eight years to the gospel ministry.

Dugald Thomson is the only member of my class who has been called away. Graduated in '59, died in '74; was well up in years when he entered College, though there was no end of boy in him even then; was full of sunshine and goodness; a capital student in all but mathematics; was son of Father A. D. Thomson one of our pioneer Baptist preachers. Dugald spent some years in teaching, some in trade. He lived a Christian life. He was universally beloved.

Two stars early disappeared from the brilliant constellation of 1860—Charles Frederick Hartt was one. He was the son of Jarvis W. Hartt, so long the beloved principal of Horton Academy. Fred grew up on College Hill and was early into College. He was slight of frame, but his mind was active and vigorous. No pent up old curriculum could "contract his powers." He took the ordinary studies, of course, but he overran these bounds

on every side. Hebrew, French, Spanish, Italian, Astronomy Botany, Geology, Chemistry, all came into his field, but Geology was his specialty. He tramped this district of Horton well for the testimony of the rocks. Blomidon was his familiar friend. The tide of his thoughts coursed much up and down the Basin and Bay of Fundy. Going abroad soon after graduating he studied at Harvard under the great Agassiz and was in his party on one or two expeditions to Brazil. Was for some time Professor at Cornell, was afterwards employed by the Government of Brazil to superintend the Geological survey of that country, and while in that service was cut down by yellow fever and passed to his rest in '78 having in a short life made many notable additions to geological discovery and established a continental fame.

Andrew P. Jones was the son of Oliver Jones, Esq., of Moncton, N. B. He died in '65, only five years after graduating. He had mastered the long and difficult medical course at Edinburgh, but returned only in a short time to pass from earth. He is affectionately remembered by all students of his period.

One of '62 has been taken—Charles E. Harris, grandson of Father David Harris, a pioneer baptist preacher. Charles studied medicine, was admitted M.D., and began practice in New York, where he died the same year he was admitted.

Seth D. Shaw, class of '65, studied law, removed to Nevada, and died shortly after.

The class of '68 numbered ten. Five died soon after leaving College; Daniel Eaton in two months after graduating. He made a good record as a student. William A. McKinlay, of P. E. I., was considered a man of very great promise. He had taken the monthly essay and Alumni essay prizes; had taken honors in classics, mathematics and literature. But he was in poor health. He died in November '79. John McDonald died in June '74. Was a preacher; was pastor in Nebraska two years. Gave promise of great usefulness. Herbert C. Messenger died in Florida in '70. Had chosen the legal profession. Was a man of good abilities. Hector E. Munro also died young.

Caswell R. Daniels graduated in '69, died in '77. An excellent student, he chose the study of the law, but failing health stood in the way of earthly advancement, and so he was early numbered with the 38 departed.

S. Johnston Neily, class of '71, was a sweet singer. Was ordained in '71, died in '78. Greatly beloved.

Two of the class of '73, spent short but useful lives in the Christian ministry. Jacob A. Durkee was a man to remember, slight of stature, modest, sensitive, keen as a scimitar, aflame with zeal for his Lord. Eleven years he labored. He was dearly and universally beloved. George W. Thomas died in '82, having spent 8 years in the ministry.

George F. Currie of '74, made a notable record. The Convention obituary runs thus; "a man of great worth and more than ordinary ability. 'He died at his post.' As missionary in India he was eminently successful. His readiness to return to the work before his furlough was half up upon the receipt of the sad news of Mr. Timpany's death called forth feelings of admiration and esteem from many who knew not his worth before. The man who can, under such circumstances, tear himself away from wife and children and plunge at the call of duty into the heart of heathendom, which often means to an early grave, merits our love and esteem. Brother Currie did this." He died at Coconada, India, July 31, 1886.

Adoniram Judson Stevens, was another of '74, ordained in '75, died in 1880. Gave all this time to the Gospel ministry. Was a man of splendid promise. Greatly beloved by the Fredericton Church of which he was Pastor at the time of his decease.

Bernard P. Shaffner of '77, died in '78; taught in Horton Academy, an excellent scholar.

H. Albert Spencer of '79, faithfully preached the Gospel till his decease in '87.

Horatio H. Welton, eldest son of Rev. Dr. Welton, died on the 10th inst., at Brooklyn, New York, where he was practising medicine. Held in fond remembrance by all who knew him. Was of the class of '81.

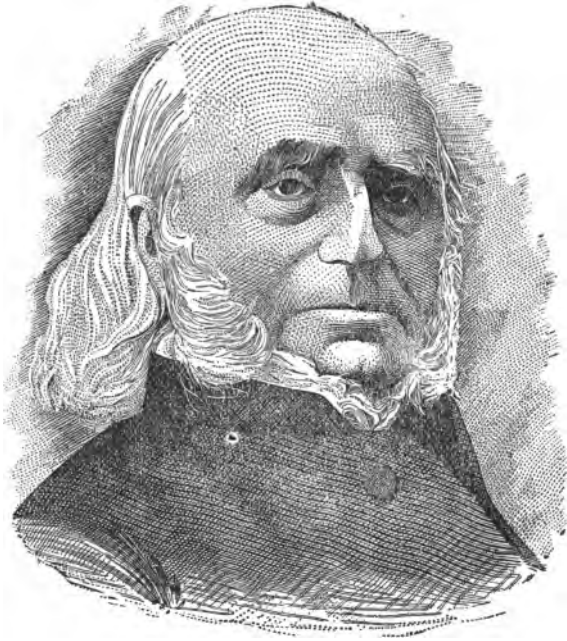
D. Spurgeon Whitman of '83, died 18th May last, in California. Had practised law at Winnipeg.

Frank M. Kelly of '84, died Jan. 27th, this present year. Had been principal of Sunbury Grammar School, New Brunswick; also taught in Horton Academy—one of the brightest and best of the sons of Acadia.

Not one of these 38 ever cast discredit upon Acadia. Many of them were heroes—notably Burpee, Arthur Crawley and Currie. Fifteen were ordained preachers; seven physicians; five lawyers; five teachers; one journalist; five died before completing professional study. With very few, if any, exceptions they were professed Christians. They will be held in grateful and affectionate remembrance for many, many, years to come.



Who was the Founder of Acadia College? Having in view mere human agency, the question does not admit of answer. There was no one man to whom the honor can be awarded—a matter to be profoundly thankful for. Well, then, who were the Founders? They were a great multitude of the early Baptists of this Province whose names even could not be called here within the limits of your patience. It is our pride and joy that from the very outset the great mass of the Baptist people took a profound and practical interest in the College, saw the germs of it in the establishment of the Academy, came to see the necessity of it, prayed for it, expected it, waited for it, and when the time came put their shoulders to the work and built and equipped it, yea, and stood by it through rough and smooth thenceforth.



Yours very truly
J. M. Cramp

Let us rapidly recall the names of some who took largest

part in the good work and who have gone to their reward. I reckon Rev. Dr. Cramp among them. True, he did not help lay the original foundations but he came to preserve and confirm and broaden them and hold them in place for us. His work covered the period from '51 to '69—18 years. He came a ripe scholar, an author well and widely known, a preacher of 33 years experience, an historian. He was as stated in the College report of '51, "well known for his enlarged theological attainments, the rare excellence of his historical composition, his general ripe scholarship, and his business talent and energy." The call had gone to him in 1850. After much consideration, he replied in those memorable words; "I respond to your call and henceforth devote myself to the cause of education and religion in Nova Scotia, especially as connected with Acadia College." I witnessed his installation as President, June 20, 1851 in the old Academy Hall and listened to the eloquent address of the Hon. J. W. Johnston who presented him to the assembly and to the authorities present. Dr. Cramp had a place to fill that called for the labors of a giant. True, the College had tided over many difficulties, had come successfully through the terrible contentions and uncertainties of previous years, but yet it was weak in many respects. The financial condition was unsatisfactory. The people were yet poor. The staff of teachers was small. Dr. Cramp set himself resolutely to his work, determined to persevere and conquer all difficulties. His marvellous constitutional energy, his comprehensive scholarship, his tact and wisdom, and healthy common sense, his faith in God, all combined to fit him for the place. Was there a vacancy in the faculty? He filled it in his own person if no other resource were available. Did the pulpit or pastoral office of the Wolfville Church become vacant? Dr. Cramp was there to fill it. He abounded, flowed and overflowed. From the hour of his coming till age warned him to cease from labor he threw himself unsparingly into the work of the College and of the Baptist denomination. He seemed like a combination of many men of diverse talents, for he took prominent part in all affairs, great and minute. He managed the internal business of the College, conducted his classes, preached almost constantly, was active in temperance reform, did much journalistic work, conducted large and varied correspondence, watched the great political and religious movements of the day, did battle for truth and right as occasion demanded, was instant in all details of college life and work even to attending before the local magistrate to defend students from unjust demands. All sided was he. And to the students there seemed no other sun in the heavens,

when he shone in his strength. He was in all their thoughts. He was always buoyant and cheerful, a constant tonic to every despondent. Few men could have so bravely borne the terrible disaster of 1852 whereby Professor Chipman was so suddenly taken away. If the question, to be or not to be, arose at that sad juncture, he quickly brushed it aside and rallied to renewed exertion. How cordially Dr. Cramp loved and worked with the Fathers of the denomination. How he admired and loved Father Harding. How harmoniously he worked with Mr. Barss one of the main supports of the College financially and otherwise through its years of greatest need. Dr. Cramp always held clear and decided opinions. He had great skill to separate fact from fiction and he always dealt with facts. He had a wealth of honest unequivocal yes and no. There was no mistaking his meaning on any occasion. The long preparation of Dr. Cramp in the motherland and in Canada for this great work before yet the need of him had arisen, is one of the many proofs easily adducible to establish the fact that in all the history of Acadia, the great God was watching and working and guiding all.

Having said enough, perhaps, to freshen your recollection of this great and good man, so beloved, so justly honoured, so affectionately remembered by all his students and thousands beside, let me next speak for a moment of Professor Isaac Chipman, to whose sudden decease I have already alluded. I was a witness of his sad departure. From the point between the Habitant and Canard Rivers, my Father and I watched the little boat in which Prof. Chipman, Rev. E. D. Very of St. John, and four of the college students—Benjamin Rand, Anthony Phalen, W. H. King and W. E. Grant, were returning from Blomidon with the two men who had charge of the craft. It was the afternoon of Monday June 7, 1852. The south west wind blew a gale. The little sail became unsteady. There was confusion as of men quickly moving from place to place in the boat. A few moments more of anxious suspense and the boat disappeared. All perished except one of the boatmen who gained the shore with difficulty. The news spread rapidly and cast deep gloom every where. Thus Dr. Cramp wrote to the Messenger; "I cannot attempt reflections, for I can scarcely think. It is a stunning stroke. "God have mercy on the widow and the fatherless, on sorrowing friends, on our Churches and institutions so sorely bereft." Professor Chipman was son of Father William Chipman so long pastor at Berwick. He will be long held in grateful remembrance for his whole soul devotion to Acadia College as Professor, as an inspirer of the people in the cause of Acadia and as the

author and conductor of the work of erecting a college building without money. It was indeed a great achievement to have aroused the people to build the College themselves. The Executive Committee of the Nova Scotia Baptist Education Society in their report June, 1843, thus speak of it; "The Executive Committee feel highly gratified with the opportunity of noticing the noble effort that is now in the course of being carried into execution for the erection of suitable college buildings by means of the voluntary contributions of the people. During the past winter a sum of between £900 and £1000 was subscribed to be given in labor and materials, chiefly in the counties of Annapolis, Kings and Queens. A large portion of the materials has been already transported to the spot, the foundation of the college is laid, the framing is rapidly proceeding, and in a very short time the building will be raised, all by the gratuitous exertions of the Baptist population." And the Committee "could not dismiss the subject without expressing their deep sense of the obligations the Society were under to the Professors of the College for the zeal and perseverance they had manifested in accomplishing an object on which the success of the institution was so essentially dependent." Take a short extract on this subject from Dr. Bill's radiant history of the Baptists: "The onward march of Acadia College was inwrought into the very texture of his being. A college edifice became an absolute necessity at a time of such financial pressure that no money could be obtained to build it. Prof. Chipman conceived the idea of erecting the building without money. With this object in view he travelled over mountain and valley, through fine weather and foul, arousing the people, male and female, to embark in this new enterprise. A college edifice without money was the watchword, echoed and re-echoed from one hill-top to another, and all along the beautiful valleys of Nova Scotia, until there came forth timber, boards, shingles, nails, glass, paint, oil and other materials in sufficient quantity for the work in hand. Then rushed the workmen from east and west, north and south to put the materials in order and complete the work so well begun. This was followed by a shower of cloth, socks, and mittens from the hands of the good sisters to help forward the good cause; and thus the wise plan went forward to a successful issue."

Now let us hasten back to the fountain heads and glance at the work of a few of the most notable foundation layers who have passed from us. Standing at 1828 we see two marvellous trains of events in progress, the one arising away back in the

latter half of the last century and gathering elements of strength in ever increasing ratio, the other dating visibly only a few years previous to 1828, both nearing each other, and at length culminating in that year in the foundation of a Seminary of learning at Wolfville, which was shortly to grow into Acadia College. There had come into Nova Scotia in the last century the New-light, Henry Alline, who was an Appollos among preachers, who advanced many views which would now be considered unorthodox, but who withal understood this one matter with undoubted clearness, that except a man be born again, he cannot enter the Kingdom of God. He went through the land awakening sinners to a consciousness of their sins, and leading them to turn from them to God. He aroused great multitudes of the people. One and another rose up to preach the gospel heard from him. These men studied the Bible diligently. They sought the will of the Lord. They felt their way to the light. They were full of zeal. They were self-sacrificing. They grew and multiplied, had in 1800 become sufficiently numerous to form an association, and met in that year to compare notes and confer on all the great subjects which related to their growth and welfare, and the spread of the gospel in the province. They were in one sense a feeble folk, were among the poor of this world, were mostly unlettered. One book they had in their library, the Word of God, and they prayed their way to a correct interpretation of its teachings. Among the ministers who led the Baptist churches that had been established up to 1828 were two aged Fathers, whom I mention particularly, because I knew them and can testify to what I say concerning them. I think I understood these men and so thinking venture to attempt an account of them, necessarily, however, very brief. I allude to Father Edward Manning and Father Theodore Harding. I grew up among Mr. Manning's people, often had my youthful head canopied by his great palm, remember him distinctly from 1842 and often between that year and his decease in 1851 listened to his solemn discourses. I call to mind one in particular in which he placed before the people the great issue of eternal salvation or eternal damnation. He was a man of great stature. These Fathers were conscious of having been born again. There had come a time in their lives when the question was, whom shall I serve—God or Satan? And they chose to serve God. They surrendered body, soul and spirit to Him. To them, he was not a figure of speech, He was an awful reality. Heaven was a reality; as much so was Hell. They believed in man's total depravity, in the atonement of Christ, that this life was the one only opportu-

nity of turning to God. They believed in the immortality of the soul, in the eternal felicity of the saved, and the eternal misery of those who reject God. They believed God works through the agency of man to bring the world to accept and trust in Christ. They accepted that situation. They considered themselves God's Ministers. They had the bearing of men in authority. They were in their day regarded as great preachers. They met the needs of their generation. But as they yearned for souls, as they saw the quickening intelligence they had themselves done much to create, they sorely felt the need of education. They longed and prayed that some means might be established to enable young men to acquire the intellectual training necessary to meet the growing demands of a new and progressing country. It was a saying of theirs that whoever followed them would have to stand on their shoulders. They saw further ahead than most of their people. In fact, in the eye of the people, these men were themselves a standing argument against the necessity of institutions of learning. But these leaders knew themselves better than the people knew them.

Turn to another train of events. A few years preceding 1828, the old fashioned gospel came to be preached in St. Paul's Church, Halifax. Men were there coming to what we understand to be conversion. Division in St. Paul's ensued. The evangelical party seceded, built the stone chapel in Granville street, fell away again, the most of them, into the bosom of the church, left, however, a few who could not go back, who had as they thought tasted a larger life than St. Paul's afforded. These few faithful souls, about twenty all told, bought the stone chapel and on Sept. 30, 1827, a baptist church was there constituted. Among this cluster were James W. Nutting, John Ferguson, John Pryor, Edmund A. Crawley, Dr. Lewis Johnston, James W. Johnston, William B. Kinnear. In June, '28, their number had increased to 40. They sought admission to the Baptist Association. Here was a train of events of the utmost importance to the denomination. The Fathers had longed and prayed for the establishment of a seminary of learning; but they were unlearned men, what could they do? Here now were the needed elements. Messieurs Nutting, Crawley and Pryor had been educated at King's College, Mr. Johnston in Scotland. They were young and able men. It took them not long after forming their new connections, to see the necessity of establishing at once a school of learning in connection with their chosen denomination. And so, omitting details, it comes to pass in 1828, these Halifax Brethren came down to Wolfville to join the aged Fathers

in laying the foundations of the seminary so long and devoutly prayed for. Unanimity prevailed. The prospectus of the seminary was adopted. It appears to have been prepared in Halifax. It had solid and enduring quality in it. Article 13 will show the prime purposes in view in laying the foundations of the institution. It read thus; "It shall be the care of the committee to "provide efficient teachers for this seminary to whose moral and "religious character special regard will be had; and it is considered an object in every department under the influence of the "society, never to be lost sight of, that the scholars and students, "while acquiring information to fit them for their various stations "in life, should be led to a knowledge of the true relation of "man to his Creator and of that faith in the Lord Jesus Christ "which alone can furnish a sure pledge of their good conduct in "this world and their happiness in eternity." That was the kind of timber these Fathers and Brethren put into the new structure.

The work done by James W. Nutting, during a long life, for Academy and College, was incalculably valuable. Graduated at King's College in 1810, admitted shortly after to the bar, baptized in Bedford Basin, Sept. 30, 1827, "honest, earnest, judicious, kindly," his whole life was spent in doing good. As an officer of the Baptist Education Society and as an editor with Mr. John Ferguson for many years of the *Christian Messenger*, he did noble work for the Horton Institutions. The *Messenger** was the organ of Acadia and of the denomination. It was ably conducted. It was one of Acadia's chief founders, and was always its strong defender. It "stood four square to all the winds that blew." It overcame all difficulties incident to a new paper, held steadily on its way and embalmed for us the early history of Acadia and of the denomination. Never let the work of Messieurs Nutting and Ferguson be forgotten.

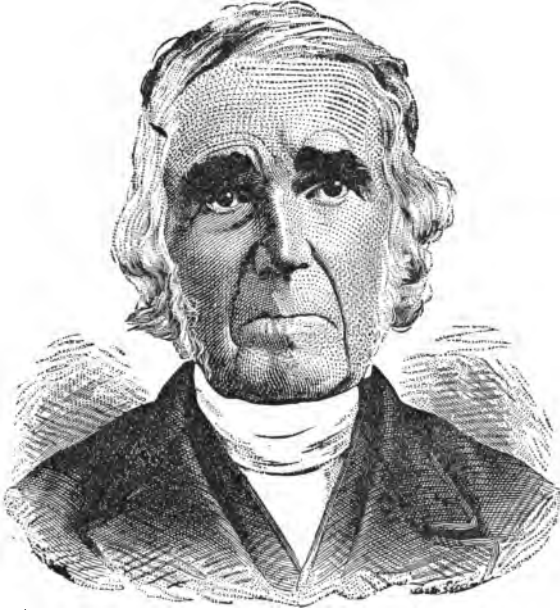
*Established, January 6, 1837.



Henry Jones
James W. Johnston

One other name I must mention at some length—that of the Honourable James W. Johnston—lawyer, Queen's Counsel, Attorney General, Judge in Equity; politician, statesman, Leader of Government, Lieutenant Governor; learned in law, skilful in disputation, successful as an advocate, able as judge; constant as a friend, terrible as an antagonist, humble as a christian, loyal to his denomination and to Acadia, a tower of strength to the cause

Alongside of this fact we must also always gratefully remember the generous loyalty and co-operation of all the Baptist population.



*affectionately yours,
C. J. Apple.*

Among the departed Governors of the College whom I have not yet mentioned let me rapidly recall to your minds Hon. William B. Kinnear, who with Rev. Dr. Crawley united with the Granville Street Church by baptism June 1, 1828. He was one of the founders, and well he served the cause of Acadia; Rev. William Burton, a man endowed with more than ordinary powers. "For upwards of 40 years, he stood as a faithful watchman upon the walls of Zion zealously and earnestly contending for the faith once delivered to the saints and affectionately beseeching men, in Christ's stead, to be reconciled to God; Rev. Samuel Robinson of whose 34 years of gospel ministry you can judge by these figures,—4241 sermons preached, 1142 persons

baptized; Rev. Charles Spurden, D.D., dearly beloved and affectionately remembered, a gentle and sincere christian minister and teacher; Rev. Charles Tupper, D.D., who for constancy of purpose, reliability of guidance, wealth of learning and abundance of useful labors in the service of the Lord had few compeers in his day; Caleb R. Bill, ever faithful and true to Acadia; Nathan S. DeMill "highly esteemed for his sterling christian integrity" serving faithfully as a governor for 14 years; Hon. A. McL. Seely who was held in the highest esteem as a christian gentleman and who gave long and valuable service to the College; Rev. James Parker who labored abundantly for Acadia for many years; Rev. Samuel N. Bentley, for some time pastor of the North Baptist Church, Halifax; Rev. A. D. Thomson, so successful in the financial agency of the College; Mayhew Beckwith, one of the solid and reliable men on whom dependence could be safely placed; Rev. J. A. Smith, for more than 40 years a faithful watchman upon the battlements of Zion; Rev. John Davis, so long the baptist bishop of the Charlottetown Church, universally esteemed, affectionately remembered; Rupert Eaton held in memory for wise counsel, business energy and faithful discharge of duty; Rev. James E. Balcom, dearly beloved minister of the gospel; Hon. Judge McCully whose work will be gratefully held in memory; Rev. Theodore H. Porter, fondly will his memory be cherished by a wide circle; Avard Longley than whom no more faithful friend ever had Acadia.

Chosen from different spheres in life, resident in many different parts of these provinces, possessing varied qualifications, these dear departed brethren faithfully and well discharged the responsible office of governors of the college.

While I have thus attempted to refresh your recollection of those whose memory specially deserves to be long cherished by us, I am conscious how many others there are whom my limits only forbid me to mention particularly. Let us praise God for the multitude of faithful men and women throughout these three Provinces who, in their day, have so nobly fulfilled their allotted task and gone to their reward and let us prove our appreciation of their labors by handing these institutions down to succeeding generations, more and ever more amply endowed, more generously equipped, more efficiently conducted, more and ever more abundantly fulfilling the purpose of their establishment, than when the Fathers delivered the trust to us.

JUBILEE ODE FOR ACADIA COLLEGE,

By Rev. W. S. McKenzie, D. D.

TUNE—"DUKE STREET."

With voices tuned to grateful praise
We greet our COLLEGE JUBILEE,
And chant our thanks in joyful lays
Great GOD, our Gracious KING, to Thee.

As here this feast we celebrate,
And trace the deeds of by-gone time,
Ourselves would we now dedicate
To deeds as noble and sublime.

For this glad hour our fathers wrought,
Those men of faith, of courage high,
Who in their day so bravely fought,
Resolved through God to win, or die.

With tongue of flame they plead and pray
For men well trained to teach and lead ;
Foundations deep and broad they lay
For coming years of stress and need.

Untaught in schools, but filled with power,
Their souls begirt with strength divine,
Above their times they grandly tower,
And down through future ages shine.

May we, the sons of sainted sires,
As nobly toil in this our day ;
Keeping blazing bright our altar fires,
For God still work, still watch and pray.

BENEDICTION.

OFFICERS OF INSTRUCTION OF ACADIA COLLEGE.

Presidents :

- 1847-'50 Rev. John Pryor, M.A.
1851-'53 *Rev. John Mockett Cramp, D.D.
1853-'55 *Rev. Edmund Albern Crawley, D.D.
1859-'69 *Rev. John Mockett Cramp, D.D.
1869— Rev. Artemas Wyman Sawyer, D.D.

Principals of the Theological Department.

- 1853-'55 *Rev. John Mockett Cramp, D.D.
1869-'83 *Rev. Edmund Albern Crawley, D.D.

Professors, Instructors and Tutors.

- 1838-'47 Rev. John Pryor, M.A., Professor of Classics and Natural Philosophy.
1838-'46 *Rev. Edmund A. Crawley, M.A., Professor of Logic, Mental Philosophy, Rhetoric and Mathematics.
1839-'52 *Isaac L. Chipman, B.A., Assistant Professor of Natural Philosophy and Mathematics.
1846-'47 *Rev. Edmund A. Crawley, D.D., Professor of Theology.
1847-'50 Rev. John Pryor, M.A., Professor of Theology.
1847-'49 A. P. S. Stuart, B.A., Professor of Mental and Moral Philosophy.
1850-'51 Charles D. Randall, M.A., Tutor in Classics.
1851-'69 *Rev. John M. Cramp, D.D., Professor of Mental and Moral Philosophy, and Theology.
1852-'53 Thomas A. Higgins, B.A., Tutor in Classics.
1852-'53 Henry W. Johnston, B.A., Tutor in Mathematics.
1853-'55 *Rev. Edmund A. Crawley, D.D., Professor of Theology.
1853-'58 A. P. S. Stuart, M.A., Professor of Mathematics and Natural Science.
1855-'60 Rev. A. Wyman Sawyer, B.A., Professor of Classics.
1858-'59 Daniel M. Welton, B. A., Tutor in English.

- 1858-'59 Alfred Chipman, B.A., Tutor in Mathematics.
- 1859-'60 *Henry Vaughan, B.A., Tutor in Mathematics.
- 1859-'60 Robert L. Weatherbe, B.A., Tutor.
- 1860-'61 D. Francis Higgins, B.A., Tutor in Mathematics.
- 1860-'61 Brenton H. Eaton, B.A., Tutor in Classics.
- 1861- D. Francis Higgins, M.A., Professor of Mathematics.
- 1861-'64 *James DeMill, M.A., Professor of Classics.
- 1862-'63 Rev. John Pryor, D.D., Professor of Belles Lettres.
- 1863-'64 Robert V. Jones, M.A., Tutor in Belles Lettres.
- 1864- Robert V. Jones, M.A., Professor of Classics.
- 1865-'66 Rev. Robert Somerville, Tutor in English.
- 1866- *Rev. Edmund A. Crawley, D.D., Professor of English and Theology.
- 1869- Rev. A. Wyman Sawyer, D.D., Professor of Mental and Moral Philosophy.
- 1869-'72 William Elder, M.A., Professor of Natural Science.
- 1872-'73 Andrew DeW. Barss, M.D., Lecturer on Anatomy.
- 1874-'80 George T. Kennedy, M.A., Professor of Natural Science.
- 1874-'83 John F. Tufts, M.A., Professor of History and Political Economy.
- 1874-'78 Rev. Daniel M. Welton, M.A., Professor of Rhetoric.
- 1876-'77 Frank H. Eaton, M.A., Tutor in Classics.
- 1878-'83 Rev. D. M. Welton, Professor in Hebrew and Theology.
- 1880-'82 J. Gould Schurman, D. Sc., Professor of English Literature and Mental Philosophy.
- 1881-'83 Albert E. Coldwell, M.A., Instructor in Natural Science.
- 1882- Rev. E. Miles Keirstead, M.A., Professor of English Literature and Logic.
- 1883-'84 Everett W. Sawyer, B.A., Tutor in History and Political Economy.
- 1883-'85 Theodore H. Rand, D.C.L., Professor of Education and History.
- 1884- Albert E. Coldwell, M.A., Prof. of the Natural Sciences.
- 1885-'86 Everett W. Sawyer, B.A., Tutor in History.
- 1886-'88 John F. Tufts, M.A., Instructor in History and Political Economy.
- 1887- Luther E. Wortman, M.A., Professor of Modern Languages and History.

Principals of Horton Academy.

- 1828-'30 *Asahel Chapin, B.A.
 1830-'39 Rev. J. Pryor, M.A.
 1839-'43 Edward Blanchard, Esq.
 1843-'51 Charles D. Randall, M.A.
 1851-'61 *Jarvis W. Hartt, M.A.
 1861-'74 Rev. T. A. Higgins, M.A.
 1874-'81 J. F. Tufts, M.A.
 1881-'83 A. W. Armstrong, B.A.
 1883-'88 J. F. Tufts, M.A.
 1888- I. B. Oakes, M.A.

**Governors of Acadia College named in the Charter granted
March 27, 1840.**

- *Hon. James W. Johnston.
 *James W. Nutting, Esq.
 *Rev. William Chipman.
 *Simon Fitch, Esq.
 *William Johnson, Esq.
 Rev. E. A. Crawley, M.A.
 Rev. John Pryor, M.A.
 *Rev. Richard McLearn.
 Rev. Ingraham E. Bill.
 *Rev. Charles Tupper.

**Governors appointed by the Lieut.-Governor, Legislative Council, and
House of Assembly, as provided by the original Charter.**

- *Hon. Charles R. Prescott, M.L.C.
 *Hon. T. A. S. DeWolf, M.P.P.
 *Hon. Edmund M. Dodd, M.P.P.
 Samuel Chipman, Esq., M.P.P.
 *Herbert Huntington. Esq., M.P.P.
 *Charles W. H. Harris, Esq., M.A.

**Governors nominated by the Baptist Convention in 1850, and named
in the Act, passed April 7, 1851, to alter the Government
of the College.**

- Rev. Ingraham E. Bill, Hon. William B. Kinnear, *d.* '68,
 Hon. James W. Johnston, *d.* '73, Rev. S. Robinson, *d.* '66,
 Rev. William Burton, *d.* 67. Simon Fitch, M.D.,

Rev. Charles Spurden, <i>d.</i> '76,	Caleb R. Bill, <i>d.</i> '72,
John W. Barss, Esq.,	William Stone, Esq.,
Rev. Edward D. Very, <i>d.</i> '52	James W. Nutting, Esq., <i>d.</i> '70,
Stewart Freeman, Esq.,	James R. Fitch, M.D.
Rev. Abraham S. Hunt, <i>d.</i> '77,	Nathan S. DeMill, Esq., <i>d.</i> '64,
Rev. Isaac L. Chipman, <i>d.</i> '52.	Alex. McL. Seeley, Esq., <i>d.</i> '82.

Governors appointed since 1851 in the order of their appointment.

Rev. Charles Tupper, <i>d.</i> '76,	Rev. Thomas Todd,
Rev. George F. Miles,	Avard Longley, Esq., <i>d.</i> '84,
Rev. James Parker, <i>d.</i> '76,	Rev. Edward M. Saunders,
Rev. Samuel N. Bentley, <i>d.</i> '59,	Rev. Edward Hickson.
Rev. George Armstrong, <i>d.</i> '86,	Mark Curry, Esq.,
Rev. Edwin Clay, <i>d.</i> '84,	John R. Calhoun, Esq.,
Rev. A. D. Thomson, <i>d.</i> '70,	Rev. William P. Everett,
Rev. Stephen W. DeBlois, <i>d.</i> '84,	Theodore H. Rand, D.C.L.
Hon. Daniel McN. Parker, M.D.,	Brenton H. Eaton, Esq., Q.C.,
Rev. Elisha B. DeMill, <i>d.</i> '63,	Rev. S. Bradford Kempton,
Rev. Daniel M. Welton.	Charles F. Clinch, Esq.,
Mayhew Beckwith, Esq., <i>d.</i> '71,	Rev. James W. Manning,
Rev. J. A. Smith, <i>d.</i> '80,	Rev. Thomas A. Higgins,
Rev. John Davis, <i>d.</i> '75,	Abel C. Robbins, Esq.,
Rev. E. C. Cady,	Herbert C. Creed, M.A.,
Rev. William S. McKenzie,	Edwin D. King, Q.C.,
D. Rupert Eaton, Esq., <i>d.</i> '83.	Silas Alward, D.C.L.,
Hon. A. F. Randolph,	Rev. Atwood Cohoon,
Z. G. Gabel, Esq., <i>d.</i> '81.	Rev. Donald G. McDonald,
Arthur W. Masters, Esq., <i>d.</i> '88,	Charles F. Eaton, Esq.
Rev. James E. Balcom, <i>d.</i> '72,	Rev. Calvin Goodspeed,
John H. Harding, Esq.,	C. B. Whidden, Esq.,
William Faulkner, Esq.,	Austin Locke, Esq.,
Hon. J. McCully, <i>d.</i> '77,	William Cummings, Esq.,
Rev. Theodore H. Porter, <i>d.</i> '81,	William C. Bill, Esq.,
B. Douglass, Esq., <i>d.</i> '88.	F. H. Eaton, Esq., M.A.,
	A. P. Shand, Esq.

Secretaries of the Board of Governors.

1855-'84 *Rev. S. W. DeBlois, D.D.,
 1884— Rev. T. A. Higgins, D.D.

SENATE IN 1888.

Fellows.

Vacating office 1891.

Silas Alward, D.C.L. M.P.P., Hon. James W. Johnston, D.C.L.;
Rev. John E. Hopper, D.D.

Vacating office 1894.

Rev. D. Allan Steele, M.A., Rev. S. McCully Black, M.A.,
Rev. David Freeman, M.A.

Vacating office 1897.

Rev. S. Bradford Kempton, M.A., Rev. Edward M. Saunders, D.D.,
H. Harding Bligh, M.A. Q.C.

Scholars.

Vacating office 1891.

Edwin D. King, M.A., Q.C. Rev. William H. Warren, M.A.,
Rev. Fredrick D. Crawley, B.A., W. Mortimer McVicar, M.A.

Vacating office 1894.

John F. Tufts, M.A., Rev. George O. Gates, M.A.,
Wallace N. Graham, B.A., Q.C., Herbert C. Creed, M. A.

Vacating office 1897.

James B. Hall, Ph.D.,
William F. Parker, B.A.,

Faculty.

Rev. A. Wyman Sawyer, D.D. L.L.D. President and Professor of
Moral Philosophy and Evidences of Christianity.

Rev. Edmund A. Crawley, D.D., D.C.L., Professor Emeritus.

D. Francis Higgins, Ph.D., Professor of Mathematics.

Robert V. Jones, Ph.D., Professor of the Greek and Latin Languages.

Rev. E. Miles Keirstead, M.A., Professor of English Literature,
and Psychology.

Albert E. Coldwell, M.A., Professor of the Natural Sciences.

Luther E. Wortman, M.A., Professor of Modern Languages and History.

MEETING OF THE SENATE OF ACADIA COLLEGE.

Wednesday Afternoon, August 29, 1888.

Shortly before 3 o'clock the President of the College and other members of the Faculty, members of the Senate, Governors of the College, alumni and undergraduates, formed in procession south of the college building and proceeded under the direction of James S. Morse, Esq., B.A., '46—for many years the efficient college marshal—to the grounds in front of the College and thence by the avenue to the front entrance and into College Hall, where an immense assembly of friends of Acadia were awaiting the proceedings of the afternoon.

Rev. A. W. Sawyer, D.D., Moderator of the Senate, occupied the chair and by his side were seated the venerable Rev. E. A. Crawley, D.D., D.C.L., Prof. D. F. Higgins, Ph.D., and the other members of the Faculty. In addition, the following occupied seats on the platform: Rev. S. T. Rand, D.D., LL.D., Rev. W. S. McKenzie, D.D., Thomas Harrison, Esq., LL.D., President of the University of New Brunswick, Rev. J. Burwash, D.Sc., of Mount Allison Wesleyan College, Rev. B. F. Simpson, B.D., Principal of the Union Baptist Seminary of New Brunswick, Herbert C. Creed, Esq., President of the Convention, David Allison, Esq., LL.D., Superintendent of Education for Nova Scotia, John W. Barss, Esq., Rev. E. M. Saunders, D.D., Rev. D. A. Steele, M.A., Rev. D. W. C. Dimock, M.A., John B. Calkin, Esq., M.A., Principal of the Provincial Normal School, I. B. Oakes, Esq., recently appointed Principal of Horton Academy, and others.

Singing by the college choir of the anthem, "He that dwelleth," was followed by an address, delivered by Rev. A. W. Sawyer, D.D., Moderator of the Senate.

ADDRESS.

Gentlemen of the Senate, and Friends of Acadia College:

The speakers who have preceded me in this series of public meetings have called your attention to the origin of these institutions and the character of their founders. Others will follow

who will speak of the relations of the college to the general welfare of society and the responsibilities of the people on whose sympathies and support it must mainly rest. Assembled as we now are, as "the Body of the College," to use the quaint language of our Charter, it may be as profitable, as it is natural, to review briefly the educational history of the college, note what character was impressed upon it in the beginning, mark the principles that have regulated its growth, and inquire what it means as it exists at present and what place it is to fill in the social, political and religious life of these Provinces in the future.

The great universities reckon their existence by centuries. Fifty years are a short period in the life of any great educational institution. The stage of primary experimentation must have been passed and successive classes must have been sent forth to mingle in the currents of social life, before such an organization can attain to that degree of maturity that shall of itself be accepted as a sufficient reason for according to it continued existence and give assurance that it is an established power that must have a place among the complex forces that mould the history of a people. That our college should have accomplished enough, in the short term of its history, to give it a large place in the records of the country and win for itself wide-spread fame, could have been possible only as it possessed a large measure of the bounties of Providence and fulfilled its service in the midst of an abounding population. Neither of these conditions has existed. It is scarcely more than a century since men, speaking the English tongue, began to open the regions around us and inaugurated here civil and social life under the principles of the British Constitution. During this period the population has not been augmented by an immigration from foreign parts and has increased slowly. Though the gifts of nature have made it possible to secure the means of subsistence without oppressive toil, yet the conditions of business among us have not been such as to favor the rapid accumulation of large fortunes. We do not expect to command the admiration of distant peoples by the magnitude and splendor of our achievements. But we can claim that during this period, especially in its later years, there has been steady and vigorous growth. The half-century that lies between the founding of the College and the present time covers the change from the accidental school-house and itinerant teacher and the isolation of each parish or district in its plans for education, to a well arranged system of public schools for the entire province, with decent and comfortable school-houses, a corps of well trained teachers and a general plan of common-school

education that will compare favorably with systems found in older and more wealthy communities. This half-century covers the change from a few post-roads over the more important routes, and the sailing-vessel occasionally leaving our shores to make an irregular and infrequent connection with a few points in the outside world, to a good system of public roads, railways leading over the principal routes of trade and travel and the daily going and return of steamships between our ports and important centres of business in America and Great Britain. It covers the change by which a number of thinly peopled parishes, isolated by the difficulties of intercourse, knowing little of each other and affecting each other remotely and in a feeble manner, have been united into a homogeneous body, possessing common purposes and developing the characteristics of a strong people. It covers the change from the condition of a crown colony to the establishment of responsible government, with all the freedom in civil matters that any people ought to desire; and, at a later date, the union of the Provinces of British North America under a constitution which for adaptedness to promote the growth of a strong, enterprising, intelligent and stable nation will compare favorably with the best of modern times. These are great changes; but they imply others which, if we had time to consider them, would make it evident that great advancement has been made within the last half-century in the intelligence, the wealth, the comfort and the prospects of our people. An educational institution which has lived through these changes, adapted itself to them, itself being one of the agencies by which they have been effected, must have had some vitality, some intelligent sympathy with the spirit of the time and something in its history worth preserving.

Sixty years ago education in this Province depended chiefly on the efforts of private individuals. The government of that day was willing to aid, but was not disposed to undertake a general system of public schools on its own responsibility. Thus the founding of Horton Academy was the natural consequence of the then existing state of things. It is idle now to ask whether some other plan might have been better. We might about as well ask whether it would have been better if magnolias were growing on our plains instead of the oak and the maple. Our fathers took what was open to them. They showed their wisdom in trying to make the best of it. The Academy receiving its inception in such circumstances, naturally became a grammar-school for an extensive portion of the Province. How well it performed its work, is attested by the fact that a large number of men received in those days, while attend-

ing that school, a quickening of mental life, and gathered stores of knowledge, whereby they were enabled to take prominent positions in connection with the public affairs of the country, which they have maintained successfully and honorably in competition with men who had much more notable advantages of education. The course of instruction in the Academy was marked from the first by breadth of view and an almost prophetic forecast of the subsequent development of education in the Province. Its founders were among the earliest and most earnest advocates of an efficient system of public schools under the direction of the government.

The success of the Academy made it necessary to enlarge the course of study and provide for the needs of more advanced students. It is needless to ask now what else might have been done. This was the natural thing to do, and it was done. To inaugurate a college in those days required courage and faith. It is certain that none could have comprehended more perfectly the odds against such an undertaking, than the men who were the first to advocate the project. But it is well to keep in mind that the disproportion between the professions made and the facts accomplished, would not at that time seem so oppressive as it would to us now. Then Dalhousie College had but three professors. Kings, after an existence of nearly half of a century, had the same number. Waterville was struggling through its early years of trial and poverty; and Brown University, though then a noted institution, was scarcely giving promise of its present greatness. The men who were foremost in founding the College were graduates of Kings, but they also had some acquaintance with New England Colleges. Thus the early course of study in Acadia bore evidence of an English origin, in the large provision made for Greek and Latin, but it also bore traces of the New England model, in the number and general arrangement of the separate subjects for study. The original design of the College was to promote liberal education. With the possible exception of Hebrew, which appears to have been an optional study in the Senior year, the same subjects were required of all the students. The records of that early period are very imperfect; but a copy of the curriculum of 1841, the third year after the opening of the College, has been preserved. From this it appears that quite as much reading in the ancient classics was prescribed then as is required now. Special attention was given to the geography and biography connected with the portions read. In pure mathematics, algebra and geometry were taught. In natural philosophy, as the phrase was then used, an extensive course was

marked out. Logic and rhetoric were both assigned to the Freshman year. Apparently with more regard to the logical connection of things than to the ability of the student to deal with such subjects, logic was placed before rhetoric. Mineralogy, geology and chemistry were assigned to the third year. A course in ethics was marked out under the direction of Wayland and Paley and the *De Officiis* of Cicero. A short course in philosophy and political economy was introduced in the Senior year. A portion of time was also assigned to the Evidences of Christianity. French could be taken as a special study. The Greek Testament was read every day at morning and evening prayers. If it be judged by the demands of later times, the number of subjects in this curriculum is small. Consequently a smaller number of instructors could satisfactorily conduct the classes in studies which, being pursued more continuously, may have produced results that would not suffer in comparison with those obtained by the multitudinous subjects of the modern college course. The original curriculum in Acadia was probably in part an expression of the custom of the time, and in part the product of independent reflection and decision. As the years have passed, modifications have been made; but with them all the fundamental principle of the higher education, which was accepted at first, has been retained. General education continues to be the object of the College. The relative amount of time given to each subject and the number of subjects have changed. Greek and Latin, which largely determined the quality of the education given by the College in its earlier years, still retain their place. It will be a matter of gratification to many, if not to all, that these subjects are so well fortified by tradition, and by present convictions, that they will hold their rank unquestioned for years to come. In mathematics, considerably more is expected now than was required of the first classes. By common consent this study must have a large place in any properly arranged course of liberal studies. As the years have passed, science has claimed for itself more and more attention. The College has always shown itself sympathetic towards these claims. But the student has been taught to love these studies for their own sake, as an abiding source of noble pleasure, and as necessary to a right conception of the universe. Pursued in this spirit, and not for special application to the practical affairs of life, science must be regarded as an essential element in a system of liberal education. It will probably demand more space in the future rather than be satisfied with less.

Another difference between the curriculum of the present

and that of the past is in the much larger demand which English Literature now makes on the time of the student. The value of the study justifies the change and gives assurance that it will retain its place in the course. Perhaps, however, in justice to the students of the earlier time, it ought to be remembered that our noble literature may have given more nourishment to their mental life than the schedule of their studies would indicate. The custom of the time is always an educator. The swarm of magazines had not come to distract the first classes in the College. Public opinion then led the student to read the standard authors that he might be impressed and inspired by their writings. By this communion with the master minds of our race, some influence was received which, if too ethereal to be tested by the processes of a competitive examination, nevertheless gave to the mind an elevation of tone and a refinement of quality which distinguished it through life. But whatever may be our opinions respecting such comparisons between the present and the past it is quite certain that English Literature and the English Language will receive more, rather than less, attention in the approved college course of the future.

Half a century ago the opinion was very common among educationists that, if a young man had duly disciplined his mind by the classics and mathematics, he could be left to read history for himself. This probably explains why that subject does not appear in the first extant curriculum of the College. Other views have since been accepted and history now claims a large share of the student's time. The growing interest in the study and its close relations to other important branches will not permit these claims to be neglected in the future.

The changes in the curriculum that have thus come to pass crowd to the utmost the time of the student, and yet there is an imperative demand for other subjects. In order to provide a suitable course in the modern languages, it has become necessary to introduce the element of optional studies. This marks a dividing line. As the principle has been adopted, why should not its application be extended indefinitely? If some subjects are not required of the candidate for a Bachelor's degree, why may not the same liberty be granted in respect to all? If no subjects are to be required, but all may be optional, then the norm of the College will be changed. If some are to be required and some are optional, then the difficult problem to make the allotment in accordance with some rational principle, presents itself for solution. These questions are already pressing on the Senate for immediate decision. We shall need patience, courage

and an intelligent comprehension of the conditions and bearings involved in the questions.

For most of the time since the College was founded, the Greek Testament has had a place in its course of study. The reason for this in the minds of some may have been, the convenience of candidates for the christian ministry; but the stronger reason has been, the conviction that every educated young man should have some knowledge of the original documents on which the beliefs connected with our Religion rest.

It has been stated that from the first the College was intended for general education and not for professional training. It has sought to promote its object by the *studium generale*. But in respect to one department there has been something like inconsistency. The necessities of the case compelled the Managers of the Academy in its first years to make some special provision whereby candidates for the ministry could have some professional training. This necessity was felt still more after the College was opened. The result has been that for most of the half-century some form of theological instruction has been attempted in connection with the College. In some cases these studies have been taken in addition to the requirements of the Arts course. In other, and probably the more numerous cases, as the students were not candidates for a degree, they have given their attention chiefly to theological subjects. In these ways much of great value has been accomplished in aiding young men in preparing for ministerial labor. But it must be confessed that, while there has been substantial agreement in regard to the importance of theological education, there has been during all these years considerable diversity of opinions in regard to the proper plan for such education. It cannot be said even now that we are agreed in respect to this matter. It may be that the Senate and the Board of Governors may have to consider this question anew before many days.

While thus reviewing the history of the course of study in Acadia, it may be well for us to note the fact that the work here has generally been conducted independently of the use of prizes. Whenever they have been introduced, they do not appear to have been attended by any marked improvement in scholarship. Probably this fact is of no great worth as an argument that competition for prizes is undesirable. It simply shows that the students of this College have been induced to study by the force of other motives. The system of Honor work, as the term is somewhat infelicitously applied, has been more serviceable. This may have been in part, because students have desired the advan-

tages that follow from a public acknowledgement of first-class standing; but much more from a readiness on the part of the student to use the opportunity to devote some portion of his time to studies for which he possessed special aptitudes. These reasons will probably prove of sufficient force to cause this form of options to be continued for an indefinite period.

To omit to mention at this time another element in the educational power of the College would be unpardonable. I mean the religious element, yet it is difficult to speak of this justly in the few sentences that can be permitted here. In the first prospectus of the Education Society, issued sixty years ago last June, there is the most distinct recognition of the intimate connection between education and religion. At that early day the purpose was distinctly avowed to conduct the proposed school with special regard to the moral and religious character of all under appointment by the Society's Committee, and the declaration was made that the object never would be lost sight of, "that the students, while acquiring information to fit them for their various stations in life, should be led to a knowledge of the true relations of man to his Creator, and of that faith in the Lord Jesus Christ which alone can furnish a sure pledge of their good conduct in this world and their happiness in eternity." The purpose which was so clearly expressed at this initial stage, gave a character to the institution in the beginning which has been retained to the present time. But, if the question were asked, how has this purpose been carried into effect, it might not be easy to give a satisfactory answer. It could be said that it has not been accomplished by any fixed and formal methods. The ruling conviction during all these years has been that, in promoting this great object, attention must be given, not to matters of form or the communication of knowledge, but to the development of life, and that life has its proper affinity with life. Hence the fulfillment of this great obligation has been left largely to the spontaneous impulses of benevolent and pious hearts. The Bible has always been accepted as the authoritative standard of theological and religious truth and the safest guide in the sphere of moral conduct. It has been reverently read and heard with respect, in the daily worship of the assembled students. The Professors and Instructors have understood that they were under obligation to promote the moral and religious, as well as the intellectual and social, culture of the students under their charge. The co-operation of right-minded students has been judged to be indispensable to success in this regard. The students' prayer-meeting has been as positive an educational force as the

lecture-room. Thus it has come to pass that the history of the College has been marked by manifestations of spiritual power in such measure that the recollections of them are among the most precious memories of Acadia's students. The directors of this group of educational institutions will admit without reservation that they are under distinct and solemn obligations to perpetuate them with the same character that has so remarkably distinguished them in the past.

It remains to say a word on the question, whether the changed circumstances in which the College finds itself call for any change in our purposes and plans? The state of society among English-speaking people in the early part of this century differed in many respects from that which exists now. The assertion of personal independence was more in the air. Voluntary organizations were easily formed. Leaders of thought easily gathered new sects. The divisions and disruptions of that time may seem to us to have been unnecessary; nevertheless they were the natural result of the then existing social condition. In the new world it was a time for laying the foundations of institutions that were expected to last for generations. Men engaged in such tasks would naturally be watchful lest they might forego some advantage, the want of which would cause their successors to charge them with narrowness of view concerning their responsibilities. In such conditions, that schools should arise representing the more important sections into which the community was divided, was inevitable.

We may grant all this, and still the question may be asked, Has not a better wisdom come with the passing years? Is not union now in the air? We certainly hear much about it. Many are busy in trying to promote it. They find some success. In our own borders several religious bodies, the differences between whom were specific rather than generic, have become one. But union of the sort here contemplated must find natural limitations. The tendency may now be to aggregations, as it was formerly to segregations. But as the segregations limited themselves, so will the aggregations. But however far either of these processes may go, the practical question for us is, why that which came to be as a natural result of a previously existing condition of things, should now cease to be? The presumption is, that what came into being by a process of natural development and is now so fitted to its environment as to find opportunity for its proper activities, has in these facts strong reasons why it should continue to exist. It is not necessary or wise for us to attempt to make plans for a

distant future. Principles remain, but processes change. The men who come after us will claim the right to conduct the affairs of their day according to their own judgment. My only contention here is that the law of persistency holds in social life as in the sphere of physical forces. Changes of various kinds in educational matters are advocated. But the variety of opinions put forth by leaders in the great work of general education, and their contradictoriness, should lead wise men to accept change cautiously. Some place faith in new methods, largely because they are new. Experience proves the new to be useful in some ways, one of which is to show the value of the old. Some claim that education should be placed under the control of the government. Others teach that in the ideal state to which we are tending, the government will be wise enough to leave education to the spontaneous and free activities of the people. Between these two extremes are found nearly all possible combinations of the two views. Some affirm that concentration of effort and capital is the true policy; others, just as eminent, are as boldly advocating diffusion of effort and capital as the wiser policy. Some proclaim that education in all its departments should be divorced from religion; others are profoundly convinced that at least in its fundamental stages it must be carried on under the guiding and inspiring influences of revealed truth, else it is at best but a doubtful good. In these circumstances, it is enough for us, it seems to me, to find what our leading principles in education are, abide by them and leave future forms and methods of their application to the developments of the future. Evidently our College has a work to do: let us do it.

The first of these underlying principles which I would name on this occasion is thoroughness in our work. The teacher and the student are, after all, the chief factors in the educational process. If these are of the right quality and spirit, the result will be much the same, whether that process go on in marble palaces or under humble roofs.

Again, *me judice*, the College should be held to the idea of liberal education as its great object. A fixed purpose in this regard will clear away many difficulties and prevent many perplexities. A college is not designed to make masters in all departments of study. Its object is to train the mind and spirit, the whole man, and so fit the student to pursue with success any special course of study. Dexterity may be cultivated by repeated movements of the same kind; but the nimbleness and toughness that shall qualify one to deal with the varied difficulties and

duties of life, must come from varied and regulated practice. Perhaps, after all, society is suffering more from the want of general than special education. We need common sympathies among educated men; we need these sympathies especially between members of different professions. We need the habit of broad thinking and open sympathy with all learning. We need an interest in intellectual life and culture, that shall be counted as having as real value as success in professional pursuits. We need to cure the conceit that leads men of eminence in one line of study to despise the zeal and be indifferent to the excellence of such as are devoted to other lines. For all this, I know of no better means than a course of what is called liberal education. I believe it to be, when the proper elements enter into it in proper proportions, the best method for training students for the greatest usefulness in the general pursuits of life and for the highest success in special study. Let us avoid the error of supposing that we are making a university, simply by multiplying schools and courses. The university will come in its time. When society is ripe for it, it will appear. As the best preparation for that time, let the college be made as efficient as possible. If we are true to its proper purpose, its success will lead inevitably to the higher development of education among our people.

But it may be well to inquire whether the studies of our college course may not need some rectification. I venture to suggest that at two points improvement might be made, simply calling attention to them now and leaving them for more adequate consideration at some future time. The first is the study of Art. Should not this subject occupy a larger place among the studies of the College? The true nobility of life depends very much on the exercise of the finer sensibilities of the soul. We may rest assured that the spirit of this materialistic, money-getting age will not always be supreme. There will be a reaction. The poetry of living will again assert itself. Thought will not find its highest exercise in disentombing and comparing the skeletons of a former life. The instincts, the tastes, the sentiments of the mind will clothe actual life with grace and beauty, and men will feel more and more that to live is to live as part of this present cosmos, with all its order and beauty, and to be channels whereby its present life shall manifest itself in its highest forms. Something better than the æstheticism of the ancient Greek should be found among us, possessing as we do nobler conceptions of the universe and broader views of truth.

Permit me to mention one other element that ought to be found in a system of truly liberal culture, that is moral educa-

tion. By this is not meant instruction in the principles of morals. This is valuable; but experience too frequently makes it manifest that it is not moral education. What is meant is the education of the moral nature. We carefully arrange our curriculum in order to promote the most natural development of the intellectual faculties: Is it not just as much a part of education to develop and strengthen the moral faculties and sensibilities? The excellence of life must depend on these attributes. When our methods of education are chosen in utter disregard of this vital fact, we are doing violence to nature. The time will not permit a proper discussion of this subject now, but I am convinced that this question of the right education of the moral sensibilities and affections is paramount to all others in the educational sphere. Thinking men will come to see this more and more clearly. Surely, though it may be slowly, it will be accepted that intellectual gifts, however highly they may be cultivated, are but a small part of man's endowments,—that something more than knowledge and mental power is needed to constitute a truly noble man,—that though one should be able by his chemistry to read Sirius as a book held in his hand, and by his calculus weigh the mountains as in his scales and the hills in his balance, yet, if he be destitute of the finer sensibilities of the heart and the graces of life, he is really ignoble, when compared with one who has all the powers of his nature touched by sacred truth and attuned to celestial harmonies here in this earthly sphere. The time will come, I am persuaded, though we may not live to see it, when something better than the discipline of soul attempted by devoted servants of the church in the middle ages, with a commendable purpose, but by mistaken methods, shall be accomplished, and it shall be seen that the realization of the ideal set before us in that Divine Discourse on the Mount is the highest glory of man.

May Acadia be counted among the effective agencies by which that time shall be hastened for this land.

PRESENTATION OF DEGREE.

At the conclusion of President Sawyer's address, Prof. D. F. Higgins, Ph. D., spoke as follows :—

Mr. President,—

Your inability to be present at the meeting of the Senate this morning renders it necessary for me to ask permission to make an announcement in regard to a part of the doings of that body.

Many in this audience will, no doubt, remember that the Anniversary held last June lacked one feature which usually characterizes that occasion—one which, in the estimation of many, is a feature of prime importance. When the question was asked why no honorary degrees had been conferred at that time, it was whispered about that the matter had not been overlooked or forgotten, but only postponed to the time of the Jubilee celebration. Since that time there has been a general feeling of expectation that the Senate would seek to make this occasion illustrious by an unusual exercise of its powers as a degree-conferring body. Probably the thought has been that the Senate would seek to make a great many persons happy by a wide distribution of its favors. Had this been the intention, there could readily have been found among the graduates and friends of the College many gentlemen well worthy to wear its honors. But after somewhat careful consideration, the Senate thought it better to emphasize the occasion by making the exercise of its functions *intensive* rather than *extensive*. Instead of conferring *many* degrees it has decided to confer but *one*, and that one a degree that has never before been conferred by this College—the degree of LL.D. The man upon whom this degree has been conferred is well known to you all. He is a man recognized by you all as preeminent for his ability, his scholarship, and for the distinguished services he has been enabled to render to this College. He has for many years carried the title of doctor, so that the degree conferred to-day can be recognized only upon paper or parchment. Indeed so fully has his claim to the almost exclusive use of the title been recognized that, while there is quite a number of other doctors hereabout, he only is known as “The Doctor.” No one about these grounds, probably no one in this audience, needs to ask who is meant when we speak of “The

Doctor," and I have, therefore, only to make the formal announcement that the Senate has conferred the degree of LL.D. upon Rev. A. W. Sawyer, D.D., President of Acadia College.

I have great pleasure, Mr. President, in placing in your hands this parchment as a proof of the correctness of the announcement I have just now been permitted to make.

In accepting the degree Dr. Sawyer expressed his thanks for the honor conferred on him and said he hoped to continue worthy of the esteem which the Senate entertained for him.

H. C. Creed, Esq., then called

THE ROLL OF LIVING GRADUATES.

which was responded to by the following; each class rising when called and receiving the applause of the assembly:

1843—Judge J. W. Johnston, D.C.L., Halifax.

1846—James S. Morse, Wolfville.

1850—Rev. David Freeman, M.A., Canning.

1854—Rev. Thomas A. Higgins, D.D., Wolfville.

1855—Rev. Isaac J. Skinner, Tyron, P. E. I.; Rev. Isaiah Wallace, M.A., Bridgetown; Rev. Alfred Chipman, M.A., Campton, N. H.

1856—Rev. Robert R. Philp, Truro.

1858—George G. Sanderson, Yarmouth; Rev. E. M. Saunders, D.D., Halifax; Simon Vaughan, Wolfville.

1859—Dr. A. DeW. Barss, Wolfville; B. H. Eaton, Q.C., Halifax; Prof. D. F. Higgins, Wolfville.

1860—Prof. R. V. Jones, Wolfville.

1862—Rev. M. P. Freeman, Wolfville; Rev. J. F. Kempton, Hillsburg, N. B.; Rev. S. B. Kempton, Canard; Rev. J. M. Parker, Salisbury, N. B.

1863—Edwin D. King, Q.C., Halifax.

1864—H. H. Bligh, Q.C., Ottawa.

1865—Rev. T. A. Blackadar, Macnaquack, N. B.; Thomas E. Corning, ex-M.P.P., Yarmouth; Prof. H. C. Creed, Fredericton; Rev. Joseph Murray, Spring Hill; Rev. D. A. Steele, Amherst.

1867—Wallace Graham, Q. C., Halifax; Rev. J. W. Manning, Halifax; J. Parsons, Halifax.

- 1868—Prof. Tufts, Wolfville; John W. Wallace, Wolfville.
- 1869—Prof. A. E. Coldwell, Wolfville.
- 1870—Rev. William H. Newcomb, Thomaston, Maine.
- 1871—Rev. J. W. Bancroft, North Sydney; Rev. W. B. Bradshaw, Antigonish; Rev. A. Cohoon, Hebron; John B. Mills, M. P., Annapolis; Rev. H. E. Morrow, Missionary to Burmah; Rev. W. H. Warren, Bridgetown; I. B. Oakes, Wolfville.
- 1873—Humphrey Bishop, Port Williams; Prof. F. H. Eaton, Truro; Rev. G. O. Gates, St. John; Prof. J. B. Hall, Truro; Rev. I. R. Skinner, River Hebert.
- 1874—Rev. S. McC. Black, Kentville; Rev. J. I. DeWolf, Beaver River; Rev. J. C. Spurr, Cavendish, P. E. I.
- 1875—Howard Barss, Wolfville; Dr. Benjamin Rand, Harvard University.
- 1876—Rev. Maynard W. Brown, New Germany; Rev. Douglas H. Simpson, Hantsport; Rev. C. H. Martell, Fairville, N. B.
- 1878—Rev. Raleigh Bishop, East Point, P. E. I.; Rev. C. Trueman Bishop, Isaac's Harbor; Rev. J. A. Faulkner, Beech Pond, Penn.; Rev. Burton W. Lockhart, Suffield, Conn.; W. O. Wright, Hopewell, N. B.
- The audience insisted upon a speech from Mr. Lockhart, but as he is small of stature, though great in qualities of heart and intellect, and as he was in a distant part of the hall, some time elapsed before he was discovered. The audience still insisting, Mr. Lockhart came forward, ascended the platform, made his bow and spoke as follows: "Mr. President, I am occasionally guilty of flashes of silence. If you will pardon me this afternoon, I will be guilty of—a flash!" The speaker was greeted as he descended from the platform with loud and long applause.
- 1879—Horace L. Beckwith, Halifax; Rupert G. Haley, St. John.
- 1880—G. W. Cox, Londonderry; Rev. Caleb R. B. Dodge, Bridgewater; Edward J. Morse, Paradise; Everett W. Sawyer, Wolfville; Rev. B. F. Simpson, Principal of St. Martin's Academy; G. J. Coulter White, Sussex, N. B.
- 1881—Frank Andrews, M.P.P., W. F. Parker, Halifax.
- 1883—Rev. W. C. Goucher, Camden, Maine; Dr. J. S. Lockhart, New York; Rev. A. L. Powell, Guysboro; T. Sherman Rogers, Amherst; Rev. C. W. Williams, St. Andrew's, N. B.

- 1885—S. W. Cummings, Halifax; Alice M. Fitch, Wolfville. (Miss Fitch was the first lady to respond to the roll call and received an enthusiastic greeting). Rev. J. A. Ford, Carleton, N. B.
- 1886—Miss Blanche Bishop, Wolfville, (very loudly applauded); A. K. DeBlois, Walter V. Higgins, Vernon F. Masters.
- 1887—William E. Boggs, Coleman W. Corey, Robie W. Ford, Thaddeus S. K. Freeman, Ernest R. Morse, Israel W. Porter, Henry Vaughan, George R. White.
- 1888—O. H. Cogswell, H. O. Harris, M. D. Hemmeon, L. D. Morse, A. E. Shaw, Harry S. Shaw, H. H. Wickwire.

The ode composed by Rev. W. S. McKenzie, D.D., and sung at the morning service, (see p. 66), had been translated into Latin by Rev. Silas Tertius Rand, D.D., LL.D., and was now read by Dr. McKenzie :—

Nos celebrantes diem hunc,
Hic laudabundi maxime;
Cum hymnis vocibusque nunc,
Te Deum, O laudamus Te.

Hoc festo Jubileo nos
Claremus patrum opera;
Nos esse fidelissimos
Det Deus in hac facina.

In claris his, et sedulo,
Hi fortes, fidi homines,
Contendebant continuo
Parare hodiernas res.

Flagitabant Deum, homines
Cum linguis igne fervidis,
Ut sint parati sagaces,
Qui ministrent ecclesiis.

Indocti, at pollentes, hi
Revincti sunt potentiâ,
Peritiâ eximii,
Et supra sua tempora.

Sanctorum patrum filios, nos
Oportet nos distinguere,
In fide, votis nitidos,
In praecebusque maxime.

THE PIONEER GOVERNORS.

President Sawyer called attention to the very note-worthy and pleasing fact that three of the ten Governors named in the Charter granted in 1840 were still living, namely, Rev. E. A. Crawley, D.D., Rev. John Pryor, D.D., and Rev. I. E. Bill, D.D. Also that one of the six governors appointed under the Charter by the Government—Hon. Samuel Chipman—was living.

Dr. Crawley was then requested to address the assembly. On rising, the venerable gentleman was received with hearty and prolonged applause.

"I am at loss to find language," said the veteran nonagenarian in silver tones, "to express my feelings at this unexpected and enthusiastic reception. I thank you all for it. I feel it deeply. It is an expression of your deep feeling. I hope to live of what may yet remain to me of a long life with increasing appreciation of your loving greeting to-day. I wish you all the greatest possible success and happiness." (Renewed applause.)

Rev. Dr. Pryor the first president was not present at the moment, but had come to Wolfville to attend the Jubilee of the institution which he had presided over half a century ago. Much regret was also expressed at the absence of Dr. Bill and the Hon. Mr. Chipman.

Continuing, the president then called upon John W. Barss, Esq., who was received with hearty greetings. Responding, Mr. Barss related many interesting reminiscences of the struggles and triumphs of the Academy and College during a period of sixty years. Simon Fitch, Esq., M.D., one of the first governors appointed by the Convention and formerly a Treasurer of the College was also named by the Moderator, and briefly responded.

Letters regretting their absence were read from Rev. John H. Castle, D.D., Principal of Toronto Baptist College; Malcolm McVicar, Ph. D., LL.D., Chancellor of McMaster University; Rev. D. M. Welton, Ph. D., D.D.; Theodore H. Rand, Esq., D. C. L.; Rev. Alvah Hovey, D.D., President of Newton Theological College; J. R. Inch, Esq., LL.D., President of Mount Allison Wesleyan College; Rev. John Forrest, D.D., President of Dalhousie College; Prof. Anderson of Prince of Wales College, Charlottetown, P.E.I.; Dr. Andrews, of Brown University; Dr. Morrison of Washington; Prof. Kennedy, Rev. G. M. W. Carey and Prof. Silas MacVane of Harvard University.

The President next paid his compliments to the representatives of the press for their excellent and extended reports of the jubilee proceedings.

Dr. Harrison, President of the New Brunswick University, being called upon, said, that on behalf of the University he wished to congratulate the Senate, governors, president, faculty and alumni of Acadia, on the manifest success of the celebrations. This was a great gathering. It was an outward and visible token of those nobler hopes and aspirations that made the real life of the baptists of the lower provinces. They proved by gathering here that they believe in the higher education of the youth. He was in hearty sympathy with them in their efforts for the higher education of their sons and daughters. He came to join with others in bidding Acadia God speed for another fifty years.

Dr. Burwash, of Mount Allison, regretted that Dr. Inch was unable to be present. He said he came to join in hearty congratulations on the successful completion of fifty years of work. Acadia had reason to be proud of her history. It was a history of the utmost value to the College, and gave the institution a firm grip on its constituency. There was no wonder she did not wish to unite with other Colleges. He congratulated Acadia for having recognized the importance of the revealed truth. Mount Allison, through him, congratulated Acadia on her success, and wished her ever increasing prosperity during the next fifty years.

Dr. Allison, Superintendent of Education, also congratulated Acadia on the position she had attained and the admirable work she was accomplishing for the country. He had enjoyed the exercises very greatly.

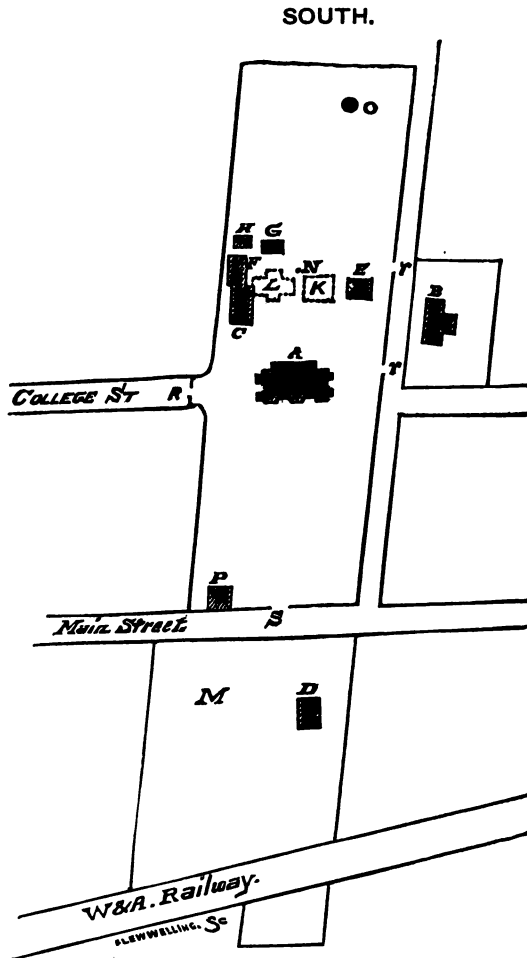
Principal Calkin, of the Nova Scotia Normal School joined most heartily in felicitating Acadia on the splendid position which she had attained at the close of her first fifty years, and hoped that continued prosperity and enlargement would attend her in the future.

Rev. Principal Simpson, of the St. Martin's Seminary spoke of the great love which the sons of Acadia everywhere had for her, and the pride they took in her prosperity and growth.

I. B. Oakes, Esq., who had only that morning learned on glancing at a newspaper in St. John, that he was now the Principal of Horton Academy, said he had come to take some part in the work of these institutions, especially in the preparation of students for College. He expressed his continued love for Acadia and rejoiced to mark the depth of affection and esteem in which she was everywhere held.

The meeting closed with the benediction by Dr. Sawyer.

PLAN OF COLLEGE GROUNDS.



A. ACADIA COLLEGE erected 1879. B. CHIPMAN HALL erected 1875.
 C. ACADIA SEMINARY erected 1878. D. ACADEMY BOARDING HOUSE erected 1887.
 E. GYMNASIUM and READING ROOM. F. ANNEX to SEMINARY.
 G. JANITOR'S HOUSE. H. LADIES GYMNASIUM. K. SITE OF OLD ACADEMY BOARDING HOUSE.
 L. SITE OF DEAR OLD ACADIA—p. 44. M. CRICKET FIELD. N. THE SAME OLD WELL.
 O. OBSERVATORY erected 1880, with telescope diameter of object glass 6 inches—focal distance 8 feet.
 P. SITE OF THE OLD RED HOUSE in which Asahel Chapin opened the Academy 1829.
 R. EASTERN ENTRANCE TO COLLEGE GROUNDS. S. FRONT ENTRANCE WITH AVENUE LEADING UP TO CENTRE OF COLLEGE.
 r r. WEST ENTRANCES. PRESIDENT'S AND PROFESSORS TUFTS AND COLDWELL'S RESIDENCES ON COLLEGE STREET, NEAR R.

MEETING OF WEDNESDAY EVENING.

August 29, 1888.

UNDER THE DIRECTION OF THE GOVERNORS OF THE COLLEGE.

In the absence of Hon. D. McN. Parker, M.D., D.C.L., who had been called away on professional business, B. H. Eaton, Q.C., presided.

The opening anthem, "We praise Thee," was sung by the College choir, H. N. Shaw, Leader; A. E. Shaw, H. P. Whidden, C. W. Corey, B. H. Bently, C. A. Eaton, E. R. Morse, H. S. Shaw.

Prayer by Rev. Isaiah Wallace, M.A.

Rev. D. A. Steele, M.A., of Amherst, then delivered the following:—

ADDRESS

THE INFLUENCE OF THE COLLEGE UPON THE GENERAL EDUCATION
OF THE COUNTRY.

The pilgrim to Cambridge university, in England, when conducted to the ante-chapel of Trinity College beholds there two beautiful statues, one of Sir Isaac Newton, the other of Lord Macaulay. He proceeds to Christ's College, and is informed that there, plain, untitled John Milton received his education. Milton, Newton and Macaulay, three types of scholars, each in a totally different way a helper in the work of intellectual awakening—the first in the realm of poetry, his face an epic in itself; the second with the secret of gravitation in his countenance; the third with a light in his eye, pondering the lines of the dark past. Other hardly less famous names are there inscribed; their features too, looked out of the canvass in the great dining hall or library; but I seize upon these as illustrating at once the truth of the statement that a college influences in various ways the general education of the country.

Acadia college is no longer a "child," but a robust matron, the honored mother of a large and ever growing family. As she

sits here, like a queen enthroned amid her emerald hills, with the outlying landscape resplendent at her feet, to receive the congratulations of her subjects as they gather at this jubilee time from all quarters of the land, it is fitting that this enquiry be answered: How has her existence affected the people as a whole? Education, like religion works downward. Religion begins with a Moses, a David, a Josiah, its great prototypes and organizers in old testament times, expands into innumerable rills under the benign influence of the Son of man, and thence descends, filtering its way down through the strata of humanity. In like manner, her sister, education, springs at the beginning from certain formative minds, and thence percolates all grades of society. Common education—commonest education—has its rise in the university. The clear water at your door is traced by the limpid stream flowing through the green banks of yonder meadow, up the sloping hill to the mountain spring. Hence its freshness and its force. Scholars in their seclusion, have written books on squares, triangles, circles, and straight lines, and so we have in all its complexity, the science of mathematics, without which the 19th century would not have been possible. The astronomer, the traveller, the land surveyor, the engineer, the mariner, the constructor of machinery, must all stop short, if deprived of the results of the labors of the student, who has in the quiet of the cloister, sought out the principles by which they must be guided. Not a frame can be raised, not a ship built except as the framers and builders use the previous labors of men who have patiently wrought out certain problems, simple enough when apprehended, but which cost in their evolution sweat, and tears, and time.

Perhaps in their modesty the ministry do not recognize themselves as public educators, nor do the people always appreciate the fact. But I must avow my conviction that not only in the age before the common school, the pulpit of a country is among its educating forces. The educated ministry will make educated people. I have not time to argue the matter, but must be content with a reference to facts. Not running back through ages, to the venerable names of Anselm, Augustine, Luther, Calvin, each of whom may be described as an educative force,—not looking over into other denominations, to such world-influencing men as John Howe, Thomas Chalmers, or Dean Stanley; but confining ourselves to our own circumscribed circle for the past fifty years, looking only at the men who have gone out from this school of the prophets, I would fain make good the assertion that educated ministers elevate the people intellectually. I may be permitted

to clothe this idea in a personality. By putting flesh and blood around it, it will, I believe, become obvious. Let us recall what is now a fading vision even to those who knew him best. Somewhere in the forties a young man from the country,* a tall awkward lad, pursued his course here until he arrived within a year of its completion and then left to study theology. He came back to his own country, though, I believe, receiving offers to remain in another, and went to work. I can remember his advent as if it were yesterday. Beaver hat, a long frock coat, slouching gait, a bright blue eye, a bashful, almost tongue-tied presence in social life, no gossip or small talk, but power lurked about him; one never felt like hallooing to him indiscriminately—or laying one's hand on his shoulder. When he went into the pulpit he was a king on a throne. He took a grip of you, and held you fast. His heart was on fire, and you felt the force of his life entering your own as so much iron. The young men were aroused. The library of the Sunday school sprouted into an adult library. The young man who went to him for advice in educational matters got it. "Go to Horton." "Had I not better try a school at home?" "No, go to Horton! Get into an educational atmosphere; you can't learn properly under the distractions of home life. Go to Horton." The young fellow was inoculated and the virus took beautifully, as the doctors say. He went to Horton, staid there seven years, and has pursued the intellectual life ever since. That was educational influence No. 1. No. 2: "Go out some of you young men among the poorest classes, and organize Sunday schools." They did so, thus being turned into teachers before they were aware of it. No. 3 influence. At one prayer meeting a month the people became aware that there were other places in the world besides Greenland's icy mountains and India's coral strand.—Influence No. 4: Articles were contributed to the old Messenger, notably one on "The Constitution of a christian church," which is embalmed in an old fyle of the fifth decade of this century, and which is worth studying still. Other forces were set agoing not so easy to trace, but the effects remain. The singer died in early manhood, but the song remains, and I hear it now. Names will come unbidden at this reckoning time of other pastors who have in like manner impressed their congregations. I cannot mention them all. Is it invidious to recall the name of Dr. S. T. Rand, a heaven-gifted genius, performing the unique work which has rescued from oblivion the language of the Abor-

*The reference is evidently to Rev. S. N. Bentley, M.A., formerly pastor of the North Baptist Church, Halifax, and who at the time of his decease in 1859 was one of the Governors of Aeadia.

iginies of the land, and doing the infinitely greater thing of teaching the Indians to read in their own tongue the wonderful works of God—who is indeed, in his own favorite tongue, a *rara avis in terris*, a poet composing his most perfect stanzas, not in his mother tongue, but in a language supposed to be dead. Other men from the older classes will occur to you, such as David Freeman and Thomas Higgins, as for a time engaged in directly forwarding this movement. Nor can I stop to eulogize any of the still younger ministers, who with voice and pen, and varied influence have helped to promote the intellectual quickening we all feel to-day. While, from the nature of their work, the ministry have a moulding influence upon a people, it is, after all, in common with other educated men. Any one who has imbibed the free spirit of culture will be generous. “My light is none the less for lighting my neighbors.” The medical profession, always among the people, are naturally drawn to take a deep interest in their welfare. I have not time to make extended references here. I have no need to mention names, save two, which involuntarily force themselves before us in this connection, Sir Charles Tupper and the Hon. Dr. Parker, the first named the father of our common school act; the other always and everywhere its warmest defender and supporter. Our barristers, of whom so many have received their intellectual training in these schools, have, in the various ways incidental to their profession, helped to mould public opinion in an educational way. In the court room and on the bench their influence has been weighty on the side of free, broad culture. The aid of this profession is incalculable. Put it in another way. If the bar and the bench had been opposed to the elevation of the people by general education, what then? But more germane to my subject, the College is the mother of the teaching profession. This is seen at a glance in her sending out other professors. I have no need to indulge in a panegyric upon the fact that we have given to the provinces two superintendents of education—the first of whom modelled with his own hand the common school systems of two provinces; nor upon the other obvious one that inspectors from this College are fostering the schools thus created. I think, however, we may be excused if we indulge in a modicum of gratulation when we point to the brilliant list of teachers who have had their intellectual birth here. I would use the word galaxy, were it not a little high sounding for a school which has always insisted on the use of modest language. May not any College be proud to be the mother of such teachers as Isaac Chipman, James DeMille, (whom we gave to Dalhousie many years ago), and C. H. Corey, of Richmond Theological Institute?

Such as D. F. Higgins and R. V. Jones, (I need not tell you in what College they have spent their lives); and time would fail me to tell of C. F. Hartt, T. H. Rand, James E. Wells, D. M. Welton, William Elder, J. G. Schurman, S. Macvane, H. C. Creed, J. F. Tufts, W. B. Boggs, (in far off India training Telugus for missionary service to their race), nor of Albert Coldwell, I. B. Oakes, A. J. Denton, J. B. Hall, and Frank Eaton, the services of none of whom I may more particularly mention. We have this morning praised the dead sons of Acadia. I beg leave to say one kind word of these while they are alive. These are the men who represent us in the department of education. It were an uncongenial task to differentiate their labors, to endeavor to show how each of them has affected the general education of the country. A philosophical spirit is needed to pursue such an inquiry, and more time and space than we can command to-night. But without pointing out the minutiae of each one's work, it is not far to seek, how generally speaking, the teachers of all grades have mutually assisted in the awakening process which is the best result of all education. A college is like the patriarch Abraham, inasmuch as in her all the families of the earth shall bless themselves. We do not want for a moment to take to ourselves the sole glory of having led the way to the present admirable common school system in the maritime provinces, but we do desire to claim our share in the forwarding of that great movement. We do not forget that Sir Wm. Dawson, Dr. Alex. Forrester, and others were early advocates of the most ample education for the people; nor do we wish to blink out of sight the determining influence of our sister colleges in this regard, but to put in words already written (Acadia College and Horton academy p. 109):—

“Our present excellent free school system is to a large extent an outgrowth of the educational revival that produced the Horton institutions. . . . As early as 1832 the managing committee of Horton academy urged the improvement of the primary schools, and several times subsequently they memorialized the house, requesting the adoption of some suitable measure for promoting education among the people. In 1840, in a series of letters on “The people's interest,” the Rev. E. A. Crawley, then professor of Acadia college, discussed the subject of common schools, and recommended direct taxation for their support.”

We are not so vain as to imagine that we have been mainly instrumental in producing the great results of to-day in this department, but to take the standpoint of Sir Wm. Dawson at the teachers' convention in St. John last month, as one uncon-

sciously making himself the pivot of a measure in which he has really been one of the causes, we too, may congratulate the country that by our efforts, also, such figures as these are the witnesses to-day of the work in which we have been sharers. "The number of schools has increased from 886 to 2,000; the scholars from 30,000 to 105,000; the average salary from \$144 to \$250."

The teachers who have gone out from us to the academies and common schools of the country would form a small regiment. By the training they have received here they have been enabled to work out the school system. Would it be too much to say, that to these hard-working men and women the success of our general education is due more than to all other influences combined?—all the good words of the professional men, all the patronage, if I may so call it, of other classes, all the influences in this direction, are of little avail, except as we have efficient masters and mistresses as presiding geniuses of the district schools. By them the future men and women are moulded intellectually. It ought not to be lost sight of, in connection with the jubilee of a college, from the first embedded on Christian principles, that an obscure but numerous band of teachers of another order have secured their intellectual and spiritual furnishing here. I refer to the teachers in the Sunday schools. I make no apology for thus appearing to stray, as I have already done, beyond the exact limits of the subject assigned me. Is it not a significant thing that allied with our noble host who are laboring with our children every Sunday, many are qualified for the higher departments of Bible teaching by their training while in this place? What do we see as we enter the Sunday schools? A teacher who bears the stamp of close application and exact thought, at the head of the Bible class, who is not content to go there with the plan of any other person, but who goes to the fountain head for himself, collates, compares, rummages antiquities, ransacks biographies, scans the maps of Bible lands, and withal looks to Heaven for aid—who according to the beautiful ideal of Goldsmith:

"Allures to brighter worlds and leads the way."

I have always thought it a misfortune that neither the late editor of the *Messenger* nor the present editor of the *Messenger and Visitor* were educated here. There is a lacking just a slight smack of the flavor of the hill. Still these gentlemen have, considering this grave defect, like good physicians, done much to encourage the *cacoethes scribendi*. The pages of our denominational periodicals have been enriched by contributions which have been educative in a full sense. The college has gone into the

newspapers. Cut out all the productions of college men for the last fifty years, and what a blank! in politics, history, science poetry and religion. Every man who writes in the press, daily or weekly, is doing something to inform the public. We have tried to make him feel that he ought to elevate it. The character formed here has told on the public, through the written words of our scholars. The traveller on our Bay country finds the tides everywhere even in the heart of the woods, he is surprised to see the rich, coffee-colored waters making their way and leaving their deposit. He sees them covering thousands of acres of barrens, converting them into prolific meadows. In short, he finds that the Bay makes its way to every man's door, leaving him a share of its estimable wealth. It is carried on wheels and runners to the highest hills and feeds the cattle of the farmer twenty, sometimes a hundred miles away. In like manner, from a good school, flow precious streams, carrying fertilizing influences to thousands, many of whom no more dream of their indebtedness to this fecund fountain of their pleasures than the husbandman dreams of repaying his old mother—the Bay of Fundy. Both alike are prodigal of their gifts—both place them within the reach of all. Our college, like the bay, has, indirectly or directly, affected all the families within its range, and the range is wider than we sometimes imagine. The schools, the teachers, the subjects, and the aim and spirit of the education of 1888 may be compared for a moment with those of 1838. A college always lifts a people; it has all the greater purchase when, as in our case, they themselves take stock in it. Fifty years show the result of this leverage. For a moment let this highly cultivated assemblage pause to look upon a picture familiar to our fathers. See that rude log structure, with port holes rather than windows, with the string in the latch, the splint broom inside the door, serving the double purpose of raising a dust and as a grip for a tussle between the boys; there is the open fire place, the green wood fizzling till a heat is brought forth which warms those sitting on the front benches, but no others. The scholars behind stick their hands in their pockets and knock their feet together to start the calorific. Instead of the finished and polished seat and desk of 1888, behold the slab with four holes and rude sticks for legs. The feet of the younger children dangle half way to the floor, and they hug their slates in their arms, for there are no graded seats, nor any other graded thing. The teacher would be a study for an artist—a literary curiosity; could he be placed before us to night we would examine him with mingled awe and wonder. A man past the prime of life—an old soldier perhaps—with bad temper and worse manners.

He rejoiced in the common supposition that he knew the three R.'s, reading, 'riting, and 'rithmetic—though in reality he knew none of them. His reading was odious, his writing mere stringing of pot hooks; he could not cypher past the rule of three. Grammar he had never dreamed of. It must have been the schoolmaster of this age who inscribed in the old family Bible the interesting event that "John Smith and Julia Brown *was* married on the 10th of November, 1825." His method, or want of method, was something terrible. The bare-footed urchin was pompously informed on entering, "now, if you'll larn, I'll larn you." The New Testament was knocked about as the common reading book, and some of the pronounciation of the language would make the hair stand on end. Capernaum was sedulously inculcated as being Capernaum, Massachusetts was Massashusetts. Punishment was summarily inflicted, so summarily that the culprit knew nothing of the offence until he was aroused by the ruler hitting him, flung by the irate despot of the village school. Let us not be too severe. Poor man, he "boarded round," and his digestion was not very good. His pay was very small, subscribed by those who had children to send and who wanted them schooled cheap. From such a place having enjoyed (?) such training, our fathers and mothers were compelled to go into life. What wonder that they did not quite come up to the standard of their grandchildren! Now, look on this picture. The college is rooted in the people, the fruit drops into their lap. Everything is reversed. The schoolhouse is, at any rate, following the law of evolution, and is being developed into a roomy, warm, well-seated, well-lighted structure, with flowers inside and foliage outside. The teacher is a gentleman or a lady, well dressed, with good manners and a fair knowledge of the laws of government. The education to be imparted consists of a variety of subjects pertaining to the physical as well as mental make up of the pupil. His little curriculum takes him out into the world, and back along the ages. He is led gently, and, according to the laws of his mind to grasp the mysteries of figures, the dry abstractions of grammar, and to sit in the proper posture before a scientifically prepared copy book. The reading, the most subtle accomplishment of all, is taught in some system, and while it is a high art to read well, still the child is corrected of his faults, and the glaring absurdities of outlandish pronounciations are wanting. The tone of the college is carried down into the common school. To our beloved president who for nineteen years has presided over the college, may be applied the lines,—

Antonio Stradivari has an eye
That winces at false work, and loves the true.

The whole method smacks of patient research, exact thought, strong desire to lead the mind out to know, to assimilate, to think, to do things right. True teaching in the college ensures true teaching down below. Where men and women are imbued with principle, where character is insisted on as the outcome of all education, where young people are inspired with earnest desire for the welfare of the race, they must in one way or another impart themselves. Such people cannot but teach the truth that is in them. Those who have sat at the feet of Crawley and Cramp and Sawyer, will always be found doing as their teachers have done,—counting all else nothing in comparison with the awakening and guiding of human souls to the true end of their being.

ADDRESS

By the Hon. George E. Foster, D.C.L., Minister of Finance.

THE INFLUENCE OF THE COLLEGE UPON THE GENERAL PROSPERITY OF THE COUNTRY.

Mr. Chairman, Ladies and Gentlemen,—

The idea which has been growing upon me, as hour after hour of this jubilee celebration has passed on towards its culmination in the magnificent final service of to-night, has been that of the wonderful vitality of Acadia. This vitality is due, I believe, to that firm adherence to principle and that unconquerable faith in ultimate success which so eminently characterised its founders, and to that deep warm love with which to-day the Baptist people rally around their chosen institution with ever increasing confidence and hopefulness.

An institution which has such sturdy and noble traditions behind it, which has such a wealth of warm christian spirit and well directed enthusiasm enlisted in its support, and such a wide and faithful denominational constituency interested in its future prosperity, possesses reasons for existence which may well give hope to the despondent and impose silence upon the doubtful. And if its friends have cause to be proud of its past they have

equal cause to be hopeful of its future, of which it seems to me there can be no doubt if they will but prove true to that spirit which from the first guided its fathers and founders, and which breathes and lives in every utterance of this grand jubilee occasion. Acadia did not leap in a day, into full activity and development, from the creative hand of some wealthy philanthropist or of some fostering government. It grew slowly, in the midst of struggle and seeming defeat, striking its roots deeper as each blast swept over it, until to-day it rises, firmly set and well proportioned, triumphant in its past and full of promise for its future. I congratulate the denomination to which it belongs upon the possession of so grand a monument of their history, and so potent a factor in their coming development.

I am to speak to-night upon "The relation of the Collge to to the general prosperity of the country." I am sure you will not expect from me a full logical demonstration of the fact that the college in general and this college in particular must exercise a decided influence in promoting the general prosperity of a country. Such a demonstration is neither necessary, nor on this occasion would it be deemed permissible. And so I am here to-night not to enunciate any new or startling truths, but I shall be quite content, if in restating some old truths in a plain and simple way, I may fix the attention and quicken the convictions of those who are kind enough to listen to me.

And first let me emphasize the tremendous power exercised by an institution of learning. Does any one of us adequately realize it? Behold its equipment! The best traditions of centuries are woven into its very fibre. It is itself an epitome of intellectual struggle and victory. The garnered richness of cultured minds and broadened souls are treasured there. The sympathies of past and present generations surcharge its atmosphere. The recorded wisdom of the ages fills its libraries and its laboratories. In it are the keys which will unlock, for every patient seeker, the treasures of all past knowledge, and which will open the gates that lead on to an infinity of research.

There too are the strong minds and warm hearts of the Faculty. Men, who know and are skilled to lead into the paths of knowledge, stand ready with their best services. They have trodden the rugged but pleasant ways; they appreciate the difficulties and have tasted the joys; they know when to give the helping hand and when to allow the young strength to depend upon itself; they are the ministering priests in the great temple of knowledge,—human, susceptible, sympathetic and wise. Behold its scope.

Within its walls you may reconstruct the history of mankind and follow back from the present to a past, dim, misty, mysterious and enchanting, till you stand by the cradle of the world and watch its wonderful development towards 19th century manhood. There you may dig down to the adamant foundations of the earth, and therefrom follow up such cosmic change, as age after age has toiled to produce the rich, varied, beautiful globe of to-day, with every provision for utility, every element of grandeur. There you may explore the universe, and leap from earth to stars and from stars to further suns till the mind is lost in wonder at the beneficent infinitude of the Creator's work.

There you may explore that still more wonderful world of mind and heart with its passions, its intuitions, its reasonings, its fears, its hopes, and its convictions of eternal existence. Behold its ideals. Great warriors, great statesmen, great orators, great philosophers, great philanthropists, great thinkers, and great good men pass before you in ceaseless review, and become your companions, instil their virtues into your soul, engrave their qualities upon your heart, and fructify the young, fresh soil of your life with their quickly germinating seeds of thought and action. In their companionship the plastic life essence is moulded into large and generous patterns and lifted into the heights of hope and aspiration.

Now, sir, into an institution with this wealth of tradition, this richness of equipment, this breadth of scope, and this beauty of ideal, the country sends, year by year, its contingent of youth and vigor. And this contingent, remember, is a picked one. 'Tis the flower of Athens; 'tis the choice of Samnium, the quickest and brightest of each rising generation. They enter the portals of this institution at the most susceptible age, when formative influences of the kind I have mentioned have most power. Can any one doubt that this yearly band of recruits, who with lithe step and joyous acclaim march so carelessly into the august temple of learning, once admitted must be there subject to a modelling influence which will tremendously change and dominate their whole moral and intellectual being, and make of them workmen powerful in their turn to fashion the ruder younger material which shall afterwards come to their hand? If rightly understood, what trembling on the part of parents, what deep reverence on the part of youth should mark that epoch in their lives which transfers them from home to college. They cannot return as they enter. A new impress is inevitable; an influence, undying and infinitely persistent, must take hold upon and possess their very sources of thought and action.

For good or for ill the college then is an institution which must exercise a tremendous influence both upon those who come within the direct sphere of its active ministrations and upon that infinitely larger number who are affected mediately and indirectly.

Let me, in the next place, ask the question as to what is the test of general prosperity. You will reply that the test of the general prosperity of a country is found in the measurement of the quantity and quality of its products exchanged. And that is true, if, by products, you mean the mental and moral as well as the material. For it is not simply gold and silver and copper, iron and stone and wood, the products of the field and of the sea which constitute the elements of national prosperity, and the quality and quantity of which measure national greatness. Behind all the material components of prosperity stands the human being with his mind power and his soul power, as well as his labor power. And, as this human being is in mind and soul, so will his works be, and the sum of his works will mark the sum of his own real prosperity, and his contribution to that of his country. And so the statistician who will set himself to tabulate the exchangeable products of a country, in this true and high sense, must count in with its precious metals and its useful metals, with its woods, its grains, its fruits, its harvest from the seas, and its output of varied industries, he must count in, I say, its wealth of moral sentiment, its treasures of intelligence, its richness of thought, its stores of steady purpose, of lofty aspiration, and of high ideal in order to obtain the correct measure of its exchangeable products and so arrive at the true test of its general prosperity.

Now the foe of progress and prosperity, as every one knows, is waste.

There is first the waste of ignorance. How quickly and deftly the man who knows how, will do a thing; what time is lost, what methods are vitiated, what results are missed by him who lacks the knowledge. What a waste of bodily power is caused by ignorance of the laws of health, what waste of mental vigor by lack of knowledge of the laws of thought, what a waste of material things by lack of knowledge and skill as to their qualities, their adaptabilities and their properties. The minimum of a country's prosperity is indicated by the degree of greatest ignorance registered, and its maximum of progress by the degree of best directed and widest knowledge.

Then there is the waste of idleness. Unused power is an inertia which retards the march of progress, and in proportion to its mass will be its capacity for obstruction. The idle man in a

community is a unit of demoralization which affects the whole body. Idle hands defer the full harvest of material blessings, idle minds diminish the possible maximum of thought, and idle hearts are like arid areas in otherwise beautiful and productive landscapes which mar the symmetry and lower the total possible beneficent result.

And there is the waste of excess. The body is worn by our toil, the mind weakened by our exercise, the soul enervated by our incitement, even though this toil and exercise and incitement are in the line of what is commendable; while the waste by vicious excess is incalculable and its record fills the saddest page in the world's varied history.

If we could sweep away, once for all, this woful waste caused by ignorance, by idleness and by excess, the world would soar at once into heights of noble and splendid prosperity hitherto undreamed of. By whatever proportion they are diminished, in that proportion is the possible best brought nearer and the general prosperity enhanced. And that instrumentality, whatever it be, which works in the line of their diminution and in proportion as it so works, thereby establishes its claim to the warmest sympathy and strongest support of the country.

Now, Mr. Chairman, all that I have thus hastily and imperfectly said is but introductory to the fact which should chiefly be impressed upon our minds, viz.:—the necessity and the efficiency of the college in promoting the general prosperity by its constant and skilful warfare upon this waste of which I have spoken as the greatest foe to prosperity.

The college deals its sturdiest blows against ignorance, idleness and excess; its mission is to dissipate the first, to displace the second and to minimize the third. Its traditions, its teaching, its training, its purposeful ideals, its example,—all do ceaseless battle for the cause of intelligence, of industrious application, and of the steady exercise of the powers and faculties of body and mind.

The college is in the first place a centre of mental development. Its very atmosphere is quickening, its traditions warm the intellectual faculty, its daily research stimulates inquiry, its long vistas leading out into the marvellous past, and its broad avenues, stretching away in the direction of the more marvellous future attract the nascent powers and sow the virgin soil of the mind with the generous seed of thought and fancy—of purpose and ideal which grows apace and bears its rich and abundant fruit. Their daily contact with thought, the constant handling of the materials of knowledge, the continual analysis and synthe-

sis of component elements, the expansion of vision and the widening of the horizon of knowledge ;—who that has experienced it cannot recall its effect upon his whole nature, and that wondrous sense of growing powers which was its most delightful accompaniment? The college is also a centre of intellectual training. Mental excitation is one thing, but the steady and persistent breaking in of the mind's powers to the course of system and habit is another and far different thing. The former is the electric fluid which leaps from substance to substance and flashes from cloud to cloud,—erratic and splendid ; the latter is the masterful current, marching along well ordered lines to its useful and beneficent work. I avow to you that no one result of my college life has been comparable in value to this steady, continuous, skilful and dominant training of the powers of mind to consecutive and fruitful work. The delights of history, the wonders of natural science, the deductions of logic, the demonstrations of mathematics, the theories of philosophy, and the matchless beauty of poetry and art—all may have more or less faded away in the rough and rugged campaign of life ; but there remain and will forever remain that capacity for work and that knowledge of how to work, which the training of my Alma Mater bestowed upon me. Stated hours for labor, enlightened methods for pursuing it, the sharpening of the analytic faculty, the strengthening of the reasoning powers, the cultivation of a persistence that would not acknowledge defeat, and the development of a spirit of independent research—these among others are the precious and priceless results which remain when all else grows dim and misty.

The college is the centre of the highest level of thought. Outside are the fickle impulses of the moment, the crude theories born of the hour, the unreasoned and unreasonable conclusion and the hasty and ill-based generalization. But in the cool, calm unhurrying course of the university, where the past is known, its forces studied, its results tabulated, and its sequences traced, are to be found the latest and best in all branches of science and knowledge, the steadiest currents of thought, and the broadest and surest founded generalizations. The present is brought to the touch of the past, and the lamp of the world's experience is made to shed its light upon the opening paths of the world's future. Such an atmosphere is invaluable for the mind's best growth and development. The habit of reflection tempers and restrains the forward impulse, the crude is worked over and over and tried by the severest models, the trivial is eliminated, the serious dominates, and, insensibly but surely the mental appetite takes on the crav-

ing for high and correct and purpose-ful thought. The great thinkers become our teachers, the great actors in the world's history become our exemplars, and from them there operates upon us a formative and directive influence which continually impels us towards higher planes of thought and action and which no hurry and hubbub of after life can eliminate from our mental and moral make up.

And lastly, Mr. Chairman, the college is a centre of simple sample living.

The college faculty go in and out daily before their students. Their walk and conversation are read and known of all. Their unselfish devotion and constant labors impress themselves upon the young hearts. Their correct deportment, their simple plain lives divorced from extravagance and nourished by the ennobling influences of study and thought, find response in the impressible natures about them. If with all this they cultivate the kindly manners and quick sympathetic interest which youth so much loves, their influence becomes unbounded and their impress upon the student life as enduring as it is profound. May I be allowed to add in the light of this thought, that about the Faculty which exercises so potent an influence at the most open and impressible period of life there should linger no suspicion of impurity, no taint of even negative scepticism, and no trace of base materialism. And if to high thought, and simple living, there can be added the steady guidance of christian principles, and the warm glow of christian feeling we have reached the ideal. Who then can measure the influence of the college upon the youth of the country who are blessed by its ministrations? It is not commensurable. The strongest statement is weakness itself compared with actual results. What I have outlined is but the groundwork from which the thought of each of you can pass out to wider and higher generalizations. Let this, however, abide with us,—that no other instrumentality is so well equipped to develop the mentality, train the powers, regulate the forces, and stimulate the higher and better sentiments of youth; that the period during which it exercises its sway is the most generous and impressible period of life; that its subjects are selected from the brightest and strongest of our sons and daughters; and that the whole trend of its teaching and training is to diminish the waste of ignorance, idleness and excess by the drill and equipment of a noble body guard of intelligence, industry and steady morale for the service of the country.

But, Sir, we should stop far short of the full statement of the case in favour of the college if we went no further

We must look for a moment at the secondary influence. I have said that the graduates of the college are well selected units from the great mass of society. Energized and informed and equipped by their Alma Mater, they leave her loved precincts and betake themselves to that mass from which they came, each one to become in turn an active agent in energizing those who come within the sphere of his influence. As farmer, merchant, professional man, teacher, preacher, statesman, poet, painter, watch each as he translates the rich fruits of his college life into the lives of those about him, and follow the current of his thought and energy through its endless transmissions in ever widening circles, until lost to you in that diffusion which the Infinite alone can measure, which eternity alone can disclose.

If one ripple, started in the midst of the smooth lake, repeats itself in countless successions till the far distant shores are beaten with its tiny undulations; if the one impact upon the air causes sound wave after sound wave to vibrate out to the farthest limits of the atmosphere, how much more does this one energizing unit of intelligent form in its continuous action and reaction and its infinite multiplication, exert its pervasive influence in the universe of mind and thought. Can anyone estimate the influence of Plato upon the world of philosophic thought, or that of Homer upon the poetic development, or that of Kant upon metaphysical research, or of Raphael upon Art, or of Emerson upon New England culture? The light of individual genius never dies out; when the hand that held it aloft fails in death, behold a thousand lesser torches lighted thereat, which transmit and magnify its enduring splendor. This immortality of intelligence, this eternity of influence is at once the hope and the glory of our world. Every worker let loose upon the world is a factor in its development which will never cease to operate; and in proportion as you add intelligence and goodness to the element of industry, you heighten its power and sanctify its results.

Nor, Mr. Chairman, should we forget to take into account the influence of college life and thought upon national character. It may be that before the days of newspapers, and widely diffused common school education this was greater than at present, but it is still a potential factor. It could not be otherwise. The college develops and trains men from every section of the country, who having sat under the common teaching, been subject to the common influences, trained to similar methods and habits of mental work and have imbibed common ideas, go out again to every section of the country, and disseminate the common store. Each circle of influence repeats and impresses in greater or less degree the spirit

of the common life and thought of the Alma Mater. The assimilating process is active and constant, and makes itself felt in moulding the national life. The higher thought of the college is diffused in other ways—in lectures, in magazines, in books, and in the results of patient research and scientific experiment. Let any one think for a moment what the glories of the Academe were to greek life, what the monasteries were to the dark ages, what German Universities have been to the fatherland, Cambridge and Yale to our sister republic, and I may well say it comparing lesser things with greater, Acadia to Nova Scotia. The nation sends its yearly band of chosen youth to these temples of knowledge; it receives each year a furnished contingent of leaders and thinkers equipped with the best thought and most intelligent methods of mental work. This multiplication and diffusion of the central intellectual activity is a moulding influence which tends to set the current of national development, and build up national character.

The influence of the college, too, is eminently conservative. In it the past is never divorced from the present, the inevitable sequence is not forgotten, the operation of law is never lost sight of, and the teachings of history are ever present as an interpreter of the tendencies of the day.

Rash enthusiasms are tempered by the rich results of reflection and analytic comparison, the ever recurring crop of theories, often as specious as they are false are submitted to the tests of principles and long practical experience, and while the face is ever set forward towards the unfolding future, the ear is ever attentive to the still small voices of the past. Against waves of destructive scepticism, against false economic theories, against mischevicious socialistic propaganda, against the numerous isms which unsettle and destroy, how often has the steady and intelligent conservatism of the higher institutes of learning raised the impassable barrier and warded off danger from the commonwealth. Giving the word from their central towers of watch and ward the responsive action of their widely scattered sons has been immediate and effective in the defeat of the false and the triumph of the true.

And the college is the nurse of patriotism. Love of country and devotion to its interests are taught in its history. The growth of nationalities in the past works upon the imagination of the student and their contemplation inspires and strengthens the desire that his own country shall imitate these great exemplars in all that makes for true greatness, and avoid the known errors that would retard development and make permanency impossible. The college unites in the persons of its students all

sections and classes of the country and forms a medium of acquaintanceship with all sections, a chain of interest which strengthens from day to day and a bond of friendship which endures after the close of college life and makes each an interested observer of the doings and progress of all. In the generous enthusiasm which numbers and contact evolve, patriotism is nourished, national aspirations are strengthened, and sentiments of loyalty to institutions, to history, to constitution and to the flag, are developed and matured. The intimate brotherhood of college friendship, among the noblest and tenderest ties, expands into a love for the home and theatre of work of each member of the brotherhood, and from high level of wide personal friendships develops the still nobler sentiment of love and devotion to the common country.

But, Sir, time is too short for one to even outline the influence of the college upon the country in its various and subtle channels of operation. Suffice it to say, that beyond all that I have briefly noticed we must not forget that the practical every day utilitarian life of the country is deeply affected by the college. It is true that inventors are not always, maybe not often, graduates of colleges, that practical science in its thousand manifestations and developments is worked out chiefly by other hands and heads, that the statemanship of the nation does not always draw from its ranks, nor the literature proceed from its trained minds; but he is a superficial observer who does not see behind and beneath the highest practical triumphs of all these, the steady generating indisputable fructifying heat and light of the college as beyond all the shining of the planets is the central sun without which their light would be utter darkness. It may well be that men do not always see the chain of sequence as certain and inexorable as cause and effect and may sometimes impatiently exclaim that the college is of little use and that the useful and practical is what the age needs. But you can have no flowers or fruits without first the principle of vegetable life, and the forces that impel it towards development, which through all invisible in themselves, are incarnate in the results which all can see. So out of the patient research, the careful collation, the jealous guardianship and generous distribution of garnered results of the higher educational institutions, comes these useful and indispensable concrete results which all enjoy but the far distant and nourishing sources of which so few perceive.

Behold yon mountain range, founded on adamant, towering gaunt and rugged from its base of green and flowers up through every variation of verdure till its bald granite crest is lost

in the clouds. It stands like a silent giant, barring intercourse from east to west. The roving traveller and the eager merchant see in it naught but obstruction to their easy passage and to their valuable exchanges. Storms gather about its summits, lightnings play about its sides and eternal snows whiten its peaks; it seems as far removed as possible from the practical sphere of the useful in agriculture and commerce and every day benefits.

But think for a moment. When the waters of the ocean sought to conquer the continent for its perpetual domain, nature threw up this giant barrier and saved the fertile areas from the blackness of the watery waste. To the sea it says, as it has said for ages, "thus far shalt thou come and no further," and stands as the perpetual guardian and guarantee of the life and growth of a continent. It breaks the storms which would otherwise sweep in devastating fury across the thousand leagues of level continent carrying destruction in its path. There it gathers its resources of perpetual moisture, and distils them in ceaseless outpourings into the numberless rivers which carry verdure and refreshing to every valley and plain. And every dweller in the smiling lands, every tiller of the fertile soil, as he beholds the long line of mountains towering skyward, may well bless it for its beneficence as a son the father who has given him birth, or a citizen the country which protects him by its laws.

The university which stands apart from the great currents of life, whose ministrations can be enjoyed by the comparatively few, whose direct work is done in the quiet of retirement, and whose forces are of the silent, unostentatious kind, may seem to the busy millions far out in the hurry and turmoil, an inaccessible, unnecessary and costly appendage to the everyday utilitarian life which always demands to see power in its application and to behold immediate results. And yet there is not a corner of civilization where the home plants its assuring banner, and works out its drama of life and death, where the light is not made brighter, the music sweeter, the joys purer and the life happier by the long accumulated wide reaching and beneficent influence which has flowed in constant currents from the higher institutions of learning and wrought beneficently upon every one of the many complex factors of human development.

In conclusion, Mr. Chairman, Ladies and Gentlemen, let me drop one word of parting admonition. This is a day of material development. The mine is to be worked, the forest to be hewn out, the sea to be scoured, and the earth made to yield its richest treasures. The world is intent upon adding to its wealth and luxury, in building cities, constructing railways, and opening up

the futhermost resources of nature to the utilitarian purposes of the age. With wealth and luxury comes the invitable tendency to the delights of the material. High thought and self-denying principle tend to diminish comparatively. Against the growth of the former and the decrease of the latter let this institution in common with all beneficent influences raise its voice, its work, its life in unalterable protest. The love and aspirations of the human heart, the higher cravings of the soul, the outreachings of the mind, and the unutterable longings of the immortal imprisoned within us; these cannot feed alone upon gold or silver or on the accumulations of wealth. With their decadence would begin the eclipse of civilization; as these are cherished and developed grow its splendor and beneficence.

Man is here to use all material things, but to use them as stepping stones to that purity of heart, that culture of mind, that nobility of character and that temper of soul which alone make him great and god-like. To the conservation of these let Acadia devote her best energies and her brightest sons and daughters.

ADDRESS

By Professor William Elder, M. A.

THE DEMANDS OF THE PUBLIC ON THE COLLEGE.

On a little farm among the hills and valleys of Acadia, a boy has been growing up.

"Born of poor, but honest parents": that saying has become so trite that its repetition is always sure to provoke a smile; let it provoke enquiry, too. How has it come to be the commonplace of biography?

Our story-writer has discovered value in it, and made it his own. Through what quality has it gained this stamp of currency?

Its continued existence is certainly not due to the poverty of language, for the reader of memoirs may discover it under every possible form of disguise. The biographer does not parade it for effect, solely, for it is commonly introduced with a sort of apology that one so humble in origin should be talked about in print.

Away with the apology ; that only is the ridiculous part. The saying lives because it embodies a valuable piece of world-experience.

Romance paints its heroes issuing from the castle, or the palace. God draws his best recruits from the country side, the cottage and the hovel.

It is the old lesson of history. The sturdy peasant works his way to the throne ; wins and makes his empire, then bequeaths it his princely son, trained in all the arts of kingcraft, and he ruins or losses it.

It is the oft repeated lesson of common life. How many a parent says, as he battles his way slowly onward, " My child shall have a better chance than I had." Good ; but take care what that better chance may mean.

In the race on the village green, the barefoot boy will, other thing being equal, outrun his well shod competitor. So, in the longer race of life, the youth who starts barefoot, unhampered by the trappings and habits of luxury, endowed with fair health an honest heart, and with spur of necessity touching into vigorous action all that is in him, will, other things being equal, head the line that struggles toward the goal of a well spent life, leaving far behind him many a one who started with what men fondly call a better chance.

And thus it comes about that this old saying, or its equivalent, demands a place on the first page of the biography of so many of those who of right can claim a biography,—those who have helped to make things better.

The child of poor but honest parents. I like the bald form best,—terse and full of meaning as a mathematical formula. It means, you see, the favorite child of Providence. God flings his best gifts widest, and leaves luxuries for foolish people to hurt themselves with.

The boy for whom I speak, to-day, springs from the favored many.

From his cottage door the road conducts him straight to the country school house ; the royal road to learning.

Honor to those who, in early days, blazed a devious path through the wilderness, when as yet no feller had come up against nature's stubborn growth. Honor to those who, in later days, straightened and widened and smoothed and made it free to all, so that, where once a man forced his way with difficulty, a child now trudges, safely and untaxed.

The old school-house ;—what memories its name arouses in the mind. In my childish days it stood near the foot of a hill

that sloped gently to its door-way and then rose steeply,—the typical hill of knowledge.

School-house hill seems lower now than it did then, but that other towers more grandly as the years go by, and stretches its summit away beyond the utmost reach of vision.

And the learning dispensed there: looking from higher levels we are wont to smile at its limited range, yet who shall estimate its cost, or tell its value. There the keys of knowledge are placed in the tiny hand and the thumbby fingers taught to use them. Little by little is learned the intricacy of their fashioning, the wards they fit, the stubborn bolts they draw, and the intellect brightens at the store of goodly things each opened door reveals.

On Sundays the school-house becomes a meeting-house. There, as the boy listens to a classic and eloquent discourse, garnished with all that Greek and Roman learning can furnish for adornment, and much more, some one points to the preacher and tells the awe-struck youth "That young gentleman is a member of the Freshman class of Acadia College." College! what kind of a place is that? Can such things be learned there?

Sometimes the preacher is a college professor, an integral part of that mysterious life; once a college president, sphered aloft in knowledge unapproachable.

One day a friendly hand is laid on the boy's shoulder, and a kindly voice asks "Would you like to go to college?" And he sleeps and dreams; and wakes and dreams more wildly. All the world of boyish imaginings is touched into rosy light by those magic words "go to college," just as the morning touches the hills.

Soon begins the weighing of possibilities against impossibilities. Fortunately, at that age, the recognized impossibilities are few and light in the balance. The good blood in the boy's veins, the blood of generations of men who have made their own way by hard-handed labor, prompts him to try. He attacks the dreaded mathematics and finds it not so bad, in fact, not bad at all; begins to learn the "little Latin and less Greek" that are to form his passport at the college gates.

And now he presents himself before you,—you who constitute the college, faculty, governors, alumni and that broad constituency of friends and supporters. This is the public that has demands to make on the college, this boy who wants an education. To-day, it is true, he is unfitted to choose the best gifts, but, by anticipation, when riper years shall have made him that form of boy we call a man, with wider experience and matured reason, alone qualified to pass just judgment on the value of all human influences that have helped to make or mar his life.

His very helplessness and inability to decide for himself what he most requires, emphasize his demand that I should accurately interpret the boy's needs by the man's experience, and that you should faithfully perform the more important part that has been assigned to you.

So, constituted by you, for the moment, his advocate, I present the claims of my client.

But, before we proceed to state what it is he asks of you, let us examine the foundation of his claim.

Does he sue for charity, or demand a right?

Humanity is one. From the first and only man who ever looked out upon the world with the eyes of a child, to the latest born of time, the race is a unity. Generation is bound to generation by living bonds; sever them and the life-blood flows. From first to last one life animates the whole; cut off a part, it becomes a dead fragment. One in itself, one scheme of rights and duties controls its action. We think with pride of the long array of splendid achievements of our race, of inventions, discoveries, liberty, learning, morals. We call them our inheritance; so they are, but what does that imply?

One of you has for his inheritance a farm in this fine valley. As you look with pride on its orchards and meadows, pasture and tilled field, think how many hands have labored to make it what it is for you. This improvement was your father's work, that, his father's. Here are lands cleared and dikes raised by men whose memory has almost faded away. To tell how it has gained the value it has for you to-day, you look back to the first laborer who wielded ax or spade upon it. There your indebtedness began.

You look forward, too; your brain is busy six days out of the week, perhaps more, with plans for its improvement. While you seek your own enrichment from it, you never question that it is your duty as an honest man to strive to hand it down to the next generation better than you found it. Thus you discharge your indebtedness.

It is the same with this goodly inheritance of life at the present day; other men labored and ye are entered into their labors.

The first man who, in the hoary prime, learned the shepherd's art, or devised the rude implement that could lighten the toil of the husbandman, wrought for posterity. He who fashioned the stone ax, or gained the mastery of the stubborn metals, enriched life for those who succeeded him. As in art, so in learning.

Men of Accad preserved their lore, in curious symbol, stamped on cylinder and tablet, to-day among the most valued prizes of the museum. Chaldean seer and Egyptian priest scanned earth and heaven and the ways of man, tried dubious paths of learning for us. Unknown sages left to the world an alphabet, the title-deed to an estate unbounded.

Then the world had its youth. Homer and the triad sang. Plato and Aristotle taught, and man will have fallen into his dotage before he comes to neglect that lesson, or that song. Rome rose and ruled and passed away, leaving the race her laws.

The days of darkness that followed were not wholly dark. Secluded scholars in court and monastery hoarded the learning of the past and kept it for better times.

At length, the living hand of ancient learning touched dead Europe into life. Erasmus arose; Luther awoke, and, waking, woke the world. He broke the celibacy of priest-craft and wedded piety and learning. Better than many a leader since, he understood that the strong entrenchment of error is ignorance; that the great ally of truth is knowledge; that the spread of Christianity implied the spread of education.

He, and those who thought with him, labored alike for church and school.

You, who have the lesson thus taught, hold it securely, and teach it with no hesitating utterance,—the duty of every body of men, claiming to be a Christian denomination, not only to guard and foster the public school, but to sustain a higher education, up to the requirements of the times, which shall be truly Christian without being in any narrow sense sectarian.

There are some great questions that are settled once and for all time. There are others that are forever new and forever presenting unsolved problems. It is so with education. Old as human thought, it is to-day, taxing the best intellects of the world. That which one age achieves only inspires the next to surpassing effort.

Since the revival of learning, the science and the art of education have been living, sometimes burning questions. Schools have multiplied and school systems been formed. New universities have arisen, and old ones been stimulated to new life. Colleges are almost everywhere and, by the good providence of God, and the faithfulness and heroism of His servants, dead and living, one of them is here.

By such means the precious store of knowledge the present age possesses has been accumulated. How vast it is. We are sometimes challenged to try to conceive how much of its present

riches the world owes to a great inventor like Watt. It would be a daring act to try to write the millions. Perhaps someone acquainted with the wealth of nations might attempt it, much as the geologist aspires to date the earth's beginning; but who shall teach us what we owe, in soul enrichment, to a Newton or a Cuvier, or others of like stamp?

Their success was possible, because, before them, eager explorers had searched in the same fields. Their results are ours in their fullness, because, since them, men have never ceased to work the same rich veins of truth.

This is God's law for the race. The parent generation shall accumulate for the child. That which the present owes to the past, it must pay to the future, enriched by generous usury.

The heritage we now enjoy, and which you to-day hold in trust, is an entailed estate. The link that binds us to the next generation is the boy of to-day. Not as a mendicant asking alms does he come; as the rightful heir he demands his own.

It is a claim no man can set aside, be he educated or ignorant. The most illiterate man in this country still lives in an educated atmosphere. His life is moulded and colored by the learning of the race, and these times made the best the world has ever seen, for him, as truly as for the man of more liberal culture. He never went to college, he may tell you; do you tell him that he cannot open his eyes, talk with a neighbor, read a book, listen to a sermon or lecture, without incurring an indebtedness, which, as an honest man, he must wish to discharge. He cannot live, as a man, without wishing to leave the world a fairer field for those who are to live after him.

This is the foundation of your claim on your broad constituency, the public. Let them understand how fully they share in your grave responsibilities. And the fact that you are to-day constituted a college, binds you to the fulfillment of a sacred trust which may well tax your highest powers, and satisfy the worthy ambition of a lifetime. Freely ye have received, freely give.

And now that the validity of our claim is apparent, I proceed to state, roundly and briefly, what are the special things your ward demands of you.

I. He demands, first of all, that the advantages you offer shall be accessible to him.

This involves two things. One is that you occupy the space between the college and the public school, if such space exists.

The wise state has recognized its duty to educate its future citizens. This is the training for all, which all alike must foster. The higher education you offer is for a smaller number, namely, all who want it.

If the public school does not prepare for college, it is for you to provide suitable fitting-schools. The Academy or Institute is the outer court of the temple of knowledge, as much a part of the sacred enclosure as its inner cloisters.

The other is that the college course shall be inexpensive. This implies generous endowments, but it implies more. There is, I fear, in many institutions, a tendency among students themselves to add to the real wants of college life many fancied ones. Cost is thus increased until it exceeds humble means. So it may come about that the wrong boy gets an education. One, who has no claim upon it, because he has no care for it, is put through college; another, who presents the credentials of heirship—that he wants it and is willing to work for it to the utmost of his ability, turns away wronged and disappointed.

This is in many places a threatening evil; in some, perhaps, the one most urgently demanding cure. The wise generosity and self-denying endeavour that provides a higher education is robbed of its full reward if one for whom that education is intended fails to receive it through fault other than his own.

II. He demands of you, as a student, good physical training.

He is a boy growing to be a man; body and mind wedded together by God, and both to be sanctified by God. Taxing his utmost to work his way; ambitious of scholarly distinction; greedy of knowledge and heedless of other things, if you do not teach him better, he may so destroy his strength, not by overwork, for fatal cases of that disease are rare, but by unwise work, that he can do little more than graduate and die. All the good he might have done is thus lost for those who sadly need its aid.

College athletics is not a new subject, I know, none the less it will bear new handling. According to the paragrapher of the newspaper, college is a place where young men train to win in a boat race, or gain the championship in the ball field, and a display of the prowess thus gained is only second in attractiveness to a horse race. Making good allowance for pleasing exaggeration in this, enough of truth remains to point it out as a subject requiring the careful consideration of educators.

No college is even fairly furnished for its work that does not

give its students wise counsel on the maintenance of health, discouraging extremes and stimulating the natural desire for out-door exercise and manly sports. This is infinitely better than the occasional drill of the professional gymnast, which dooms to neglect the weaker many, who most need instruction, and over-taxes the few who promise to contribute to a record.

But something more is called for. I believe there should be in every college a department of Physical Culture under the direction of a professor as thoroughly fitted for his special work as those in charge of other departments. Such a one, educated as a physician, trained in a rational system of athletics, would be prepared to assign to bodily vigor its true place as a minister to mental growth.

The dangers of excess and deficiency would thus be avoided, and each one trained to make the most of himself, strengthen the body to bear the racket of a busy brain and the long toil of a lifetime.

III. He demands a thorough drill in the science and practice of self-government.

Self-government; that does not mean no government at all; it does not mean the government of ignorance and caprice; it means the strictest and most intelligent form of government. It does not imply that the faculty, the men above all others privileged to know what restraints are required by college life, should give up their function of making and administering college laws.

My client requires the best services of those best fitted to serve, and prefers to leave the government of the college to the gentlemen trained and appointed for that purpose, rather than to assume it himself. The disposition on the part of the student to do what is required by those qualified to require it is an admirable trait, in every way more lovely than that other, the will to do what is forbidden simply because it is forbidden.

But there is more to be sought in self-government. Given the laws, needful and just, on the one side, and on the other the manly virtue of obedience to constituted authority, order and harmonious working may indeed be secured, but something else may be lost which will be sadly missed in after life.

All college rule must in this respect be a failure, if it does not secure an allegiance founded on something surer than good-will or easy disposition, namely, in the trained and enlightened conscience of the governed.

Teach him that the most ennobling loyalty is a loyalty to

right. Teach him that so soon as he has acknowledged a given course of action to be right, he has, by that act, bound himself irrevocably to follow it. Teach him to do what he ought to do when he ought to do it. Teach him that it is the part of a wise man to obey good laws, of a fool to revel in their transgression, and show him that you are as much conscience-bound to administer those laws as he is to yield them loyal obedience.

Teach him these things, and however much he may recoil from the rough task you set him now, he will, in after life, bless the memory of those who taught him to lay broad and deep the foundation of manly character.

IV. He demands the training of the intellect.

This is what is commonly understood when we speak of education. What it is and what it is not; what studies are valuable as means for attaining it and what are valueless; what is the true foundation of its science, and how the art may be made to keep pace with the science,—these are questions of unflinching interest.

They are eagerly debated by learned bodies, discussed in books and lectures, and will be to the end of time. Writings more than two thousand years old are still valuable authorities on the subject, and the crack of doom may perhaps surprise the last man in the congenial work of preparing a curriculum for a perfect university.

It is not my place to prescribe means and methods. I have a growing faith in the Divinity that shapes human ends, so that man oftentimes achieves better than he plans. When any branch of knowledge is sufficiently advanced to be used profitably as a means of intellectual culture, it will, I believe, make its way in good time into the college course.

With all the diversity of opinion there is substantial agreement. Intellect is great. It touches the finite and reaches away toward the infinite. It buds, for us, a feeble life, showing powers and tendencies, wrapped about by guards and hindrances. Cultivation may bring it to full-grown strength, full-blown beauty, ripened fruitfulness. Neglect and abuse may dwarf, or poison, or kill. The boy may rise to the full stature of a man, able to contemplate the Maker's plan, to enter into the Master's work; may decline till he is not much nobler than the clod he treads upon; may fall to be the slave and minister of that which mars and ruins.

Now, he puts you on your conscience to give him the best, as

your own memories of student gains and losses, and the added knowledge and experience of years of teaching, shall give you enlightenment.

V. He demands knowledge.

But knowledge is not education, we are told, mere information. A man may be crammed full of it, may be able to talk in a dozen different languages, write theorems no one but himself can read, know all theologies, and yet, be in no true sense an educated man.

To be educated is to have the well-trained intellect, to see where others are blind, to observe new facts and relations, to reason to new conclusions.

Well, granted, for the sake of peace; education and knowledge are two different things, but they are both good and our boy needs them both.

It is a glorious thing to know. "The right path of a virtuous and noble education, laborious, indeed, at first ascent, but else so smooth and green and full of goodly prospects and melodious sounds on every side, that the harp of Orpheus is not more charming."

He who shuns to breast the rugged slope, can never see those goodly prospects or hear the melodious sounds. He is like never to understand how much there is to know, how beyond man's highest climb, height after height rises grandly into an eternity of knowledge and delight. All we can know with our utmost endeavor, is in truth, but little, still it is the appropriate beginning of an employment that shall endure forever. What if that employment is never begun? The student, who merely lives through the years of college life and graduates with scholarship beneath contempt has failed, no matter how prettily he may be able to talk about mental discipline.

VI. He demands careful instruction in the right conduct of life.

Education in its fullest sense must be a preparation for life,—life in its fullest sense. The only thing that can give a meaning to our present existence and place its worth above question is that it is but the preparation for a fuller life, the fitting-school for God's grand university.

In this, too, the penalty of the pupil's negligence and heedlessness is failure and loss. Teach him that he is heir, not only to the vast wealth accumulated through past ages, but to the enduring life of the future enriched by the promise of God.

In all the history of the world, there stands revealed one and only one perfect rule of life, the Rule of Christ.

All the experience of our race has only tended to set it forth as a perfect guide for the individual as for the nation. Teach it then. As you set before the student books, inspired by imperishable genius, don't forget to recommend that One, inspired by eternal truth, which men of all shades of opinion admit to be the most helpful book the world has ever received. As you teach him facts,—realities, don't defraud him of a knowledge of the two grand realities, soul and God. And if, for doing this, men raise a clamor against you, about sect and dogma and creed, treat it as empty cant, the noisy babble of the word-peddler.

Education is life without soul unless it is saturated with Christianity—aggressive Christianity—for that is not true Christianity which is not aggressive.

As physiology may be taught in college without interfering with the function of the medical school, chemistry or the science of education without trespassing on technology or normal instruction, so Christianity, not merely as a fine code of morals, but as a living faith, may be taught without prejudice to the school of Divinity. Teach it then in all and through all you do.

So we present to you our claim, and once more we caution you not to disregard it. This boy whose ignorance and unformed ideas may provoke a smile is, among men, the final judge of your achievement.

In after life, he will test the value of what you have done for him. God has His plan for every man. Life has its appropriate work for every willing worker.

It may be his to till the fields, or cultivate the tougher clay around a country parsonage, or church too poor to have a parsonage. He may be called to instruct childhood, or to represent his native province in the Imperial Parliament of the Greater Britain that is to be.

In all these, or other walks of life, he will need healthy vigor, a sensitive conscience, a trained intellect, a well-stored mind, and, above all, the higher inspiration which alone can make life truly a success.

I warn you that he is a power to be respected. Defraud him of his rights and he will empty your class-rooms and write "forsaken" on your college walls.

To-day he asks you faithfully to perform the duties you have bravely undertaken. And I say to you, in his name, if ye do these things, ye shall never fail.

A college may want much that is desirable, well stocked lib-

raries, extensive laboratories, yet, if it is made up of men of large heart and generous culture, earnest men who love their fellow-men well enough to think closely, labor unsparingly for them, these wants are little felt.

It shall be like a tree planted by the rivers of water; its roots shall find a fertile soil in the hearts of men; each passing year shall add new vigor to its stock. Generation after generation shall come to sit under its goodly shadow and delight themselves in the savor of its fruits.

ADDRESS

By Rev. Calvin Goodspeed.

THE CLAIMS OF THE COLLEGE ON ITS CONSTITUENCY.

This is a grand occasion. For over a day we have been hearing of the men who have made our college and of the achievements of the past which have given her her present distinguished place. Children who are here will tell of this gathering to their children and grand-children when the most of us have ended our little day and have dropped out of the world's din into the silence of the grave.

And now the end is at hand. We are about to step across the line dividing two great eras of the life of our college. With hallowed memories and associations flooding up to us from the past, we are about to start onward toward the centenary of Acadia. As we thus stand with lifted foot ready to step out from the past filled with heroic struggle and gratifying success—as we thus pause and face the future with its uncertainties, its perils and its mighty possibilities, we must be stolid indeed, if varied thought and thrilling emotion do not possess brain and heart. I cannot but believe that as I speak, a great burst of yearning desire is going up to God, that the second period of the life of our college may be to the first like the full orb'd day to the glimmering dawn, or as the strength of a giant to the feebleness of a child.

Who can resist the uprising of an irrepressible sadness as we stand between the past and the future. Of all the brave-hearted, broad-souled, far-sighted men who took a leading part in the founding of Acadia, only two or three remain, like the scattered

leaves on the autumn trees after all the rest have fallen. Of all who make up the sea of upturned faces here before me, only a few white-haired veterans will remain when Acadia shall celebrate her centenary. The most of us then will be but a vanishing memory among those who shall be the chief actors. But through the irrepressible sadness there bursts up an irrepressible gladness, like the thought of the resurrection beside an open grave. Generations die; but they pour the rich freightage of their accumulating thought and accomplished deeds along the great broadening channels of the centuries into the generations that succeed. Each age is the inheritor of all the past, and each century empties itself into the next. It is true we shall all soon have no place or part in what is done beneath the sun; but the great and beneficent institutions which twine the fibres of their interest around our hearts, live on, and they give immortality to all we put into them, and thus redeem our lives from the littleness which oppresses us with a sense of sadness. So we believe Acadia is to have an imperishable life. We shall soon be in our graves; but let us put into her our best thought, the highest moral power and the best equipment and fitness for the best work for the present and the ages that are ever crowding in, and it will communicate the masterful touch of our lives to the present and charge it with a growing energy for the blessing of the remotest future.

But you expect me to speak, to-night, on the claims of Acadia upon her constituency. It is with no little fear that I attempt to press this most important, because most practical topic, upon your attention, after the addresses from the men who have preceded me. I have already touched the key-note of my first thought. It is this: Acadia has a claim upon us as a heritage from the past.

Each generation, as it passes off the stage, commits to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successor whether the fruits of its travail and toil are to be preserved in the fullness of their power to bless the world, whether its great beginnings of power and influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility made vain. Each age really inherits all the ages before it, as they have kept pouring the currents of their best thought and activity and life onward and ever onward through the centuries. In this way there is committed to each age and generation a trust so sacred and a responsibility so vast as to be well-nigh overwhelming to a sensitive soul. There are

crystallized into this precious trust the heart-rending sacrifices, the indomitable constancy, the heroic daring, the agonized struggles of men for nearly six thousand years. There have also been gathered into it the accumulated results of the divine overruling, the concentrated energy of divine operation and training, during the same long stretch of slow-moving centuries. For this generation, standing as it does at the climax of the ages, to prove recreant to such a trust as this, for us to allow this heritage from the long-drawn past to grow poor under our hands, for us to allow the ever-broadening flow of its richness of blessing to be absorbed in the barren desert of our selfish indifference instead of sending it onward to the ages to come in larger volume and more bounteous flow, is to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, against the generations yet to be. From the guilt of such a sin as this, may a merciful God save us.

Let us illustrate: Think of those old Greeks who, rather than bestir themselves to quit themselves like men, were willing that their country should sink again into the fetters of bondage. What a crime they committed against the heroes of Thermopylæ and those who fell at Marathon, by whose daring and blood the priceless boon of liberty had been won. Let a man now betray the faith once for all delivered to the saints, and he might well hear the spirits under the throne, by whose tears and groans it had been preserved for the ages to come, lifting up their voices in agonized protest. The obligation to be true to what the past has left as a heritage is in the double proportion of the cost at which it has been secured for us, and the greatness of the boon it is for the world.

But what has all this to do with the claims of Acadia, it may be asked. Every body of people has some special part in preserving the legacy which has come down from the past, and in sending it on to the future with increased power to bless. Acadia has been received as one of our most sacred legacies. She is one of the chief factors in our part of the general struggle by which this progress is to be maintained. Fifty years of toil and sacrifice have been woven into her history. All along the line of these years, as many know full well, the struggle has been heavy. Calamities have already overtaken our college, when it required all the courage that could be summoned to rise above despair, and wearying effort to keep Acadia from ruin. Those most precious of all precious things—the work and purposes of noble lives, have also been embodied in her. For her toiled a Chipman and a Cramp among the dead; for her are toiling and have toiled a

Crawley, a Sawyer, and other men tried and true among the living. There have also been associated with her work the most blessed displays of divine power, the most marked overruling of divine providence. There is now thrown upon us the responsibility, there is given to us the high privilege to project this work into the future along the line of its growing, beginning and advancing power. For us to allow Acadia to grow weak, to permit her prestige to wane, to suffer her grand possibilities to be unrealized, would be a thought to make us blush with shame. Should we speak too strongly were we to say it would be a crime against her whole history—against the sacrifices of the past, against the heroism which led our fathers to found her when our denomination was small and weak, against the life work of the dead and of the living who have left and are leaving their best legacy for the world and for the future, in the work they put into her, against the divine providence which has been so richly displayed in her whole career, against the wondrous divine blessing which has come down in such plenitude of saving and sanctifying power upon her work. Well might the men who have and are putting the very best of their lives into her, charge us with a great sin, if, by our negligence and unfaithfulness, the fair promise of their work as an ever widening blessing, be wrecked. Well may we feel guilty if the germs of power and blessing for the ages to come, planted so toilfully and nurtured so prayerfully, are not fostered by us into the greatest good for the future. Yea! well may the God who has led us thus far pronounce His woe upon us if we fail to come to the succor of this the favorite child of His special providence in the time of her deep need. But we shall not be unfaithful to this legacy from the past, shall we, brethren? We shall not be untrue to the toils, the sacrifices, the courage, the divine providence which has made Acadia what she is. Shall we not rather arise in the might of a determined purpose and push her on in her careers of blessing?

But Acadia has a grand claim upon us because of what she has done. We can but glance at the work she has accomplished.

The sacrifice and struggle required to found and support her have given her a deep, warm place in the heart of our denomination, and have aroused a widespread sympathy in the higher education she offers. The constant agitation to keep her claims before our people has stirred hundreds of our youth to seek the best mental training. She has thus pushed forward our people from the rear to the front rank in the race for cultivated intelligence. She has enabled us to lay a masterful hand upon the educated mental forces which control, to so large an extent, the

destinies of our country. What an added force the sum total of all those increments of power has given our people it is impossible to estimate. She has sent forth men who have made the world richer in varied learning. She has helped give our people a status which has assisted us in ways seen and unseen. But it has been as a moral and spiritual force that her greatest work has been done. The men who have shaped her policy and have occupied her chairs have had a higher ideal before them than to train men to succeed in this life through a far-sighted selfishness. The purpose has been to develop noble and unselfish aims, as well as to train mental power. Regard has been had to their fellowmen, to God, to the infinite and the eternal. Behind those who have had the more immediate control has been a great Christian denomination, that has backed the direct work by wrestling prayer to the God who alone can raise men's minds to the loftiest purposes. In addition to all this, there has been the co-operating warmth and earnestness of the long succession of Christian students that has helped to make her religious force more intense. The constant pressure of such influences as these upon the hope and promise of our people, when young and lusty souls are looking out wistfully upon life, about to decide what they are to strive to be, who can estimate? Who can tell the vastness of the difference between what would have been and what has been? Acadia has thus been a very heart to our body, through which the best blood of our people has been flowing, and which has been sent on, pulsing with the force of a higher motive power. These varied influences here upon college hill, all embodying a large measure of divine power, have shown themselves in marked ways. The very ground all around us is holy, because of wondrous displays of God's saving power, as hundreds have been brought to Christ, and to devote their developed powers to his service. When we find that institutions under state or non religious control rarely give one of the many Baptist students studying in them to our ministry, and when we find on the records of Acadia over one hundred and fifty graduates and over two hundred and fifty of those who have felt the touch of her influence who have entered upon that sacred work, can we do else than thank God that she has helped send such a stream of ministerial life into our churches, to help them on to greater devotion to Christ and men? We can best appreciate what Acadia has done by attempting to imagine what we should be without her.

Think of our denomination without the added mental force Acadia has given our people, to back up and press on the principles we hold dear. Think of our body without the men she

has developed for positions of trust and power, as instructors, doctors, lawyers, judges, and, may we not add, politicians. Think of what would have been, had the brightest of our youth gone here and there to institutions where no vital religious influence was exerted, where no careful moral watch-care was exercised, where no high aims helped to lift them above selfishness; but where temptations abounded, and an ignoble ambition prevailed. Think of the loss, as many of our brightest minds were estranged from us, as many more were extinguished in the darkness of folly and vice, and as developed mental power was prostituted to the the worst ends. Think of the difference, as the ranks of our ministry were left depleted because there was no place of furnace heat of spiritual warmth through which to pass them when they were most susceptible, to purge away much dross, and to kindle up an ardor of devotion to lead to consecration of heart and life to good and God. Think of our denomination without the cohesion and unity secured through the bulk of our ministry and of our leading men having received a common training at our college. What would she have been had she been deprived, not only of all these influences, but also of the increase of all these forces as they have multiplied themselves a thousand times in other lives, and have been as a stream of ever-widening and deepening flow, with the prospect of a wider, deeper and stronger flow until the end of the world? Acadia has been the strongest of the forces which have combined to make our denomination what it is to-day. To blot her out of the life of our body would be the greatest disaster we can imagine. To check her progress would be a blow which all our people might well rally around her to avert. Yes, Acadia has a claim upon us, magnificent, unspeakable, unknowable, through what she has done, and unless we are to be unworthy of our past record and untrue to the grandest possibilities, we shall meet the claim nobly.

But what does this claim demand of us? How shall this great debt to the past be paid?

The debt we owe to the past we must pay to the future. The legacies from the past are not given us to squander, but are loaned us to use. They constitute the great stock-in-trade of the centuries, and for the use of them we must add something to their value as just interest, and pass them on in greater power to bless those who are to come. Thus only can that progress be maintained which is to help the world on toward the great glory of the future, when she shall be freed from her curse, and the divine idea be wholly realized in fulness of blessing. In this way, the fertilizing streams of the past, as they flow through the present,

are not gathered up into reservoirs, but sent on with larger flow to bless those who come after. Thus is it in nature. The vegetation which owes its life to the decayed vegetation of the past, itself moulders away to make the soil still richer for the growth to come. Thus it is in life. The love lavished upon the mother when she was a child is poured out profusely upon her children. The property which has been inherited by a right-thinking parent will be given over to his children, increased and enriched. In this way every present should be existing for its future, and, when the true idea of life is had, all time will be lived for the eternity beyond.

The way, then, in which we should pay our debt to the men who have founded Acadia and to the work she has done, is to make her the greatest power in the present and for the future, and thus help her realize her utmost possibility of blessing. Because of this possibility a grand obligation rests upon us, and in meeting it we can fulfil the claim of the past and the future.

Never were these possibilities more apparant than now. They are so evidently God given, they are so full of the brightest promise, they are freighted with such untold blessing, that no one who appreciates them can fail to have his soul stirred. What means it that, after toil and struggle, students are flowing in at such a rate that class rooms are overcrowded—that Acadia leads all maritime colleges in the number of undergraduates in her arts course? What means it that there is an abiding spiritual power in her prayer meetings and religious services? What means it that our people were never more united in her than to-day? What means it that another feeder has been established in the sister province, ready to pour a larger stream of fresh, forceful, throbbing student life into her halls? What means it that so many students for the ministry are crowding in? What means all this and much more, but that God is rewarding labors and trials of the past, as He ever does reward, by committing to us grander opportunities and possibilities. And shall we shrink from the trust and the honor because of the larger responsibility and effort demanded? Shall we refuse to accept the five talents into which the one has grown through the devotion of those who have had most to do with our college, because it will require more effort to use the five well? Nay; this would be to throw back into the very face of God himself His best gift. Rather let us accept the trust with grateful and loyal hearts. What should we say of the soldiers who would refuse the place of honor in the battle, because it exposed them to more struggle and danger? And shall we be such cravens as to reject the opportunity given

us by God to have a chief place in redeeming the intellectual forces of this fair land from low and sordid aims to devote themselves to what will help men up to heaven and God, because there comes with the opportunity a demand for strenuous effort? The Baptists of these sea-girt provinces are not such degenerate sons of sturdy sires as this would imply.

And let us not forget that to hold the position gained and realize the possibilities within our reach, will tax our devotion. Other institutions are pressing on with might and main, and we honor them for it. The demands of the age are becoming more and more exacting. The institution that does not keep abreast of the time, and offer facilities equal to the best, cannot long maintain herself. While the flow of students now shows what we may be permitted to do shall we but rise equal to the occasion and push up our college along the ever ascending grade of educational advance, if we relax our efforts the opportunity will be lost, and, with empty halls, we shall lament the folly which allowed the time to pass when it could be improved. Opportunities do not tarry long; they must be seized promptly or they are gone, and gone forever. There must be new buildings erected, new professorships established, additional apparatus furnished, enlarged facilities afforded, as time passes, or we cannot hold our own: all this will cost money. If our people shut up their purses all the labors of the past will soon be rendered useless, as the foundations for a grand structure will crumble away because the superstructure is not built upon them. The blessing which might have been ours will fall into other hands more worthy, because more self-sacrificing and the greatest disaster which has ever befallen us will be ours to lament. Surely, in return for all that Acadia has been, for the scores of men she has sent into our ministry, for the added power for good she has imparted to hundreds more, for the divine power which has been so wonderfully displayed in her history, for the power she has been to save our best minds from the folly of vice and the waste of low aims, for the prestige she has given us, for help and strength and blessing untraceable and inestimable, and for all she may do, shall we but fulfil all the conditions necessary to her highest growth, she has a just claim upon our money.

But, in order that she may realize her full possibility, she must not only have material furnishing which requires money; but also be instinct with magnetic, electrifying spiritual power. Without this she has no right to live as a college of a Christian denomination. It is that we may have a place to which to send our most promising youth, where their morals will not only be safe,

but their lives pressed by noble motives and lifted to high aims, that we spend our money in this way. Through her pass those who are to give the tone to the religious life of our churches, and determine chiefly whether they are to be pure, earnest and prepared to do the most for God and men. If Acadia can but be kept quivering with spiritual life and power, that same life and power through the ministers and students she has filled with her own spirit, will thrill the denomination to its utmost extremity. And has she not a claim upon us for this spiritual equipment for her highest work? We cannot roll the mighty responsibility for all this upon the professors who sit in her chairs. These must have a leading part; but we have our part also to do. We can see to it that men of intense spiritual life and earnestness as well as of the highest scholarship occupy these seats of power. We can wrap our quiet toilers here around with our inspiring Christian sympathies. We can hold up their hands by our cheerful co-operation. Above all, we can pour around her such a flood of yearning, fervent prayer as shall lift her up as on a tide toward heaven, as shall quicken her life as does the sunshine that of the world.

Finally, we owe it to Acadia to give her as much material as possible upon which to exert her developing and moulding power. Her work is to develop mental force and direct it aright, by developing the spiritual force by which alone it can be assured for the highest purposes. A factory cannot be the highest success unless the raw material is furnished to employ its full capacity. What Acadia needs is to have her capacity to do the best work made as great as possible, and then be furnished with fresh-growing minds in sufficient numbers to tax her whole power. Those who sit in her chairs have a right to this. Thus only can the touch of their lives reach most widely and tell most powerfully. In this way will the greatest force be added to our denomination to press on its work. This will also be the surest way to increase the numbers of our ministry; for Acadia has ever helped young men to give themselves to this great work. Thus shall a higher devotion be diffused through our body, through more of the leaders of our churches receiving the quickening thrill of her life. The constituency of our college—the members of the Baptist denomination—owe it to the great work of the Lord that they send their bright young men and women to Acadia. Why should their minds be left undeveloped, and with but half power to do work for God and men? How can you answer it to God if, for the sake of saving a few dollars, you fail to fit your children for the highest service? O the terrific waste of precious capacity all around us! What would we say

of a parent who would allow his child to become a dwarf physically when he had it in his power to have him grow to full manhood? How much more enormous the sin when parents do not see to it that the God-given mental powers of the children are permitted to be improved. How few Christian parents, even, realize that their children are given them by God as a trust, to be trained and developed for the highest service in His work. But the spiritual force is the highest of all. While parents are under obligation to their children, to the world and to God to see to the cultivation of the minds of their offspring, much more is it their privilege to attend to this highest of all culture. As God's saving and sanctifying power has been displayed in such plenteous measure in the past in connection with the educational work at Acadia, she has a claim that all those of our people who have children to educate give to her the opportunity to exert her high moulding power upon their characters, while she is giving them the mental drill which has given her graduates such a distinguished place in all the great universities whither they have gone. For a man to send his children for mental training where there is danger to morals when he has it in his power to send them where the religious atmosphere is strong and pure, is a sin against them, against the world which needs them for its highest service, and against God, who wishes them stamped with His image. It is matter for pain and surprise that christian parents who would think themselves very cruel and guilty if they sent their children to an institution where there was malaria or infection in the air, nevertheless do not hesitate to place their children in schools where the whole atmosphere is heavy with menace to character.

In this connection Acadia has a claim upon our pastors. If they all should do their best to arouse a laudable ambition in the hearts of the young in their congregations, and to encourage their parents to send them to Acadia, we should not know what to do with the numbers that would be crowding for admission into our institutions. In view of all that this would mean for our people, for the precious principles we represent, and for the great work of God for time and eternity, shall we not do our best in this great work of filling our institutions, that mind and heart may be trained for the highest work for the world and for God.

But now the last note of our Jubilee is dying away on the air. In a moment we shall have left the first great period of the history of Acadia behind us. What shall we say as a parting word? Can we doubt but that the spirits of those who have toiled and struggled for Acadia are here at this solemn moment?

Would that a Cramp with all that he now knows of the far reaching, immeasurable nature of the work Acadia has done and might be made to do, could break silence and speak! Then would you hear words worthy of this hour. We are standing where noble men have stood; we are placed in charge of what they have won by toil and life-long effort. It remains with us whether the grand possibilities which have become ours through their labors and sacrifices shall be seized, and the possibilities become ever-increasing blessings for the present and the future. No grander opportunity was ever placed before us as a people. By all that Acadia has done, by all the blessings which God has poured out upon her, by all the lives of good and noble men that have been woven into her work, by all the mighty and increasing power our college may become, I charge you to prove yourselves equal to this God-given opportunity.

During the progress of the evening meeting, reference was made by Rev. Dr. Saunders to the fact that the Baptist Convention of the Maritime Provinces had taken steps to raise a Jubilee Fund of \$50,000 as a thank-offering to God for the fifty years of Acadia now closing, and that while it had been announced that no one would be asked on this joyous occasion to make contribution to that fund, yet that no one was to be prevented from contributing who was anxious to do so. A number of donations were volunteered during the evening, which were announced between the addresses. The College Choir added much to the evening's entertainment by most excellent music, closing the meeting at a late hour with the singing of the National Anthem.

The attendance at all these Jubilee exercises was such as to tax to its utmost the newly enlarged College Hall. The audience was one that had not gathered there through motives of curiosity. The great majority had taken more or less part in making the

history of Acadia's first fifty years. Graduates were present in a good number, hundreds besides them who had studied longer or shorter at Academy or College without completing a course; hundreds were there who had for many years contributed nobly to the support of the college; there were those present who assisted in making the shingles and preparing the lumber and other materials used in the construction of the old college; the number of those present whose memories swept over the entire half-century was very considerable, and a few even went back sixty years in their recollections. These had all come together with one mind and heart to do honor to dear Acadia, to offer up praise and thanksgiving to Almighty God for all the way in which He had led the College and for all the manifestations of His presence and unceasing favor through all the years of her history; they had come together to do honor to the founders of Acadia, to thank God for those founders, to thank Him for all the progress and advancement which Acadia had enabled the Baptist denomination to make in these provinces; they had come with full hearts and filled eyes and melted souls. Hundreds as they walked about the beautiful grounds of the college found the memories of tens and scores of years crowding in upon them constantly and irrepressibly. "Why, here. I was born again through the Holy Spirit and gave my heart's affections to God," many a one, no doubt, said,—“just along here I know dear Dr. Cramp and Father Harding and Father Manning and many of the glorious pioneers of Acadia passed; here I mark the spot of the old college,” and so on. And all these memories thus quickened by the scenes around the college were intensified by the rehearsal within the college during these meetings of the history of all this bright period now ending. So it came to pass that these meetings were characterized by the most unwonted enthusiasm, the tenderest emotion, the ready unsealing of lachrymal fountains, the spontaneous outburst of joy and transport, as occasion prompted. The scene witnessed during the address of the aged and venerable Dr. Crawley cannot be transcribed to paper. It was the last occasion—that they easily forecasted—that his venerable form should be seen by that audience on earth. The outburst of enthusiasm witnessed during the roll call of living graduates was of the intensest. And as the day wore on to evening, and evening into late hours, there was no diminution of interest. Rev. Mr. Goodspeed's address, though coming long after the usual hour for closing, was listened to with the most rapt and profound attention, and, without doubt, its delivery was the occasion to hundreds there of pledging anew to Almighty God the best energies of the

future of their lives in the service of the college and the advancement of His kingdom on earth. It was a great day for Acadia.

All had been crowded into that day that seemed possible, yet much might have been added of the greatest interest. A fair setting forth of the work done by the full roll of Acadia's graduates, of the positions of honor and usefulness which so many of them have attained, of the high standard of excellence which they have carried everywhere with them, would have been only justice to the work done by the College. A fair setting forth of all that Acadia has accomplished for these Provinces and the United States would have been greatly in place. A fuller statement of the progress of the Baptist denomination during the lifetime of Acadia would have been acceptable, a more extended roll-call Wednesday afternoon, so as to have embraced all the old students who studied for any time in these institutions, would have been grand, but time was all too short for more than actually was pressed into the one day. It is the unsaid, the unperformed, the reserved that often greatly enhances and intensifies what is visibly put forward. So was it, no doubt, in these meetings.

Subjoined are the excellent addresses delivered by Dr. Harrison, J. B. Calkin, Esq., and Dr. Allison on Wednesday afternoon, of which a brief report is given at page 89.

Following them is inserted the full roll of Acadia's graduates 1843-1888. It is a roll of which no College just entering on its second half-century need be ashamed.

DR. HARRISON'S ADDRESS.

Mr. President,—

On behalf of the University of New Brunswick, I have come here to congratulate the members of the Board of Governors and the Senate, the President and Faculty and the Associated Alumni of the University of Acadia College, on the abundant and manifest success which is attending the celebration of the fiftieth year of the life of your College.

As I stand here and look upon this large assembly, I am forced to ask myself the question, what is the meaning of this mustering of forces, lay and clerical, from all quarters? What is the true significance of this pilgrimage to old Acadia? I take it, Sir, that this gathering of the people is but the manifestation to our bodily senses of certain deep and invisible principles and emotions which guide and stir the souls of thoughtful men. I take it, Sir, that this concourse of people is but the outward and visible sign of those nobler intellectual and spiritual hopes and aspirations which constitute, I make bold to say, the true and real life of the great Baptist communities of these Maritime Provinces. I take it, ladies and gentlemen, that by your presence here to-day you are saying to me and to all the world: We are here because we believe in the higher education of our sons and daughters. We wish that our sons may be as "plants that are grown up in their youth, that our daughters may be as corner-stones polished after the similitude of a palace." We wish that while they are becoming scholars our sons and daughters may remain Christian believers. We wish to place them under the care of Christian divines and professors who will teach them that not all our knowledge is of the earth, earthy; that our true citizenship is in Heaven; that there is a personal God, a loving and divine Saviour, and that this brief span of seventy years of trial and of sorrow is not the be-all and the end-all of human life.

All this and much more I imagine you are saying to me and to all the world by your presence here to-day; and I in turn beg to say to you that I am in hearty sympathy with all your well-directed efforts for the higher education of your sons and daughters; I am in hearty sympathy with your endeavours to emphasize those great Christian doctrines which when received into the youthful heart, constitute the beauty and the charm and the usefulness of life, and destroy all the terrors of death.

I have come here to bid you God-speed in your noble enterprise for another fifty years. I beg to assure you that I have learned to esteem the President of Acadia College and his co-workers very highly in love for their work's sake.

MR. CALKIN'S ADDRESS.

Mr. President,—

I have great pleasure in bearing to you on this joyous occasion the fraternal greetings (perhaps I should say the *filial respect*) of the institution which I have the honor to represent. My memory carries me back through the half-century of Acadia's life, the completion of which you are now celebrating, and I am able to recall with some degree of distinctness the leading events in her history. Though very young at the time of the founding of the College, I have a vivid recollection of my interest in the newspaper reports on the matter of naming the institution. In the simplicity of my childhood I could not well understand why the government objected to allow it to be called "Queen's College," but I supposed that it must be because, for some reason, her Majesty did not quite approve of the Baptists and so would not give her assent to their college wearing this royal name. But I believe, Sir, that the friends of the institution have cause to be pleased that, in this regard, the wishes of the founders were not acceded to, as *Acadia* is a much more appropriate name.

The varied fortunes of the college have awakened my deepest interest. I have marked with highest admiration its singleness of aim under embarrassment, its persistent effort in times of difficulty, its noble heroism in danger, and its strength in adversity. The institution has had its baptism of water and of fire, and it has come forth with renewed energy and intensified consecration to noble purpose.

I desire, Sir, to congratulate the institution on its possession to-day of the thorough loyalty and devotion of its Alumni, the unwavering confidence of the religious body with which it is connected, the respect of other institutions of learning, and the sympathy of the country at large. I hope that the sons and daughters of Acadia may be ever true and loyal, and that many children yet unborn may arise to call her blessed. Emerson, in speaking of Oxford University, says that it is a very general

custom for students on leaving the college to bestow on it some gift, varying in value from a fellowship to a teaspoon, as a testimony of good feeling and sense of obligation. And so there are to the University "as many sons almost so many benefactors." Thus may it be with Acadia.

I thank you, Sir, for this opportunity of voicing my feeling and of joining my congratulations with the many words of good cheer which have been spoken on this platform to-day.

Dr. Allison, Superintendent of Education, referred to the intimate bonds of connection that subsisted between Acadia College and the Public School system of the Province. The statesman to whom the country was indebted for this admirable and beneficent system of non-sectarian Free Schools had received his early training in her halls. His own immediate predecessors in the office of Superintendent were graduates of Acadia, whose sons had a wide and most respectable representation in the Inspectorate and other departments of our educational service. Dr. Allison also referred to the eminent and meritorious services of Dr. Sawyer in the cause of Education, services by no means confined within denominational lines, but freely diffusing themselves over the whole range of the educational field. To the Common School teachers of Nova Scotia particularly Dr. Sawyer had endeared himself by manifold tokens of interest in their welfare, kind acts as well as cheering words. He (the speaker) congratulated all concerned on the accomplishment of so successful and so honorable a half-century's history.



Yours Truly
A. W. Sawyer

GRADUATES OF ACADIA COLLEGE. 1843—1888.

BACHELORS OF ARTS.

1843.

*John Leander Bishop,
James William Johnston,
Lewis Johnston,
*Amos Sharp.

1844.

*George Armstrong,
*Richard E. Burpee,
*Samuel Elder,
*Abraham Spurr Hunt,
William F. Stubbett,
*George Robbins Wilby.

1845.

*William Almon Johnston,
*Samuel Richardson,
James Whitman.

1846.

Edward Anderson,
*Asahel Bill,
*Stephen William DeBlois,
Lewis Johnston,
James Sampson Morse,

1848.

*Harris Otis McLatchy,
John Moser.

1849.

*Arthur Richard Ralph Crawley,
*Henry Thomas Crawley,
*Elisha Budd DeMill.

1850.

Thomas William Crawley,
David Freeman.

1851.

Henry Wentworth Johnston.

1854.

Thomas Alfred Higgins.

1855.

Alfred Chipman,
Isaac Judson Skinner,
Isaiah Wallace,
Daniel Morse Welton.

1856.

*William Green Johnston,
Thomas Richard Pattillo,
Robert Ralph Philp.

1857.

Robert Dickey Porter.

1858.

Charles Henry Corey,
George Gilbert Sanderson,
Edward Manning Saunders,
*Henry Vaughan,
Simon Vaughan,
Robert Lynton Weatherbe.

1859.

Andrew DeWolf Barss,
Brenton Halliburton Eaton,
Daniel Francis Higgins,
*Dugald Thomson.

1860.

Silas Alward,
William Albern Chase,
Alfred Henry DeMille,
*Charles Frederick Hartt,
Edward Hickson,
*Andrew Pugsley Jones,
Robert VonClure Jones,
John Young Payzant,
Theodore Harding Rand,
James Edward Wells,
William Nathan Wickwire.

1861.

William Henry Porter.

1862.

Amasa Fiske,
James Nutting Fitch,
Augustus Freeman,
Maynard Parker Freeman,
*Charles Edward Harris,
John Elisha Hopper,
Joseph Freeman Kempton,
Samuel Bradford Kempton,
James Melbourne Parker,
Enoch J. Stronach.

1863.

Israel Allison Blair,
Edwin David King.

1864.

Harris Harding Bligh,
Ed. Manning Cunningham Rand.

1865.

Charles T. Andrews,
Eliakim Newcomb Archibald,
Thomas A. Blackadar,
William B. Boggs,
Thomas Edgar Corning,
Herbert Clifford Creed,
Silas Marcus MacVane,
Joseph Murray,
*Seth D. Shaw,
David Allan Steele.

1866.

Obadiah Erastus Cox,
Albert J. Hill,
Thomas S. McLean,
Leander Stanley Morse,
James Ferdinand Morton,
George Edward Tufts.

1867.

Wilbert Delaney Dimock,
Wallace Graham,
James William Manning,
Jonathan Parsons.

1868.

Lewis Hunt,
*William A. D. MacKinlay,
*John McDonald,
John Freeman Tufts,
James William Johnson,
*Daniel Eaton.

Edmund Crawley Spinney,
 *Hector E. Munro,
 John William Wallace,
 *Herbert Campbell Messenger.

1869.

Albert Edward Coldwell,
 *Caswell R. Daniels,
 James Johnston Hunt,
 Joseph Jones,
 Neil McLeod,
 Charles Frederick Myers,
 Rufus Sanford.

1870.

Egbert M. Chesley,
 William Abram Newcomb.

1871.

James William Bancroft,
 William B. Bradshaw,
 Atwood Cohoon,
 James Wilberforce Longley,
 Charles H. Masters,
 John Burpee Mills,
 Horatio E. Morrow,
 *S. Johnston Neily,
 Ingraham Bill Oakes,
 William A. Spinney,
 John Roman Stubbett,
 William H. Warren.

1872.

William Lawson Barss,
 Seymour Eugene Gourley,
 William Mortimer McVicar,
 Robert G. Munro,
 Lewis Mortimer Smith.

1873.

Humphrey Bishop,
 James Frederick Covey,
 *Jacob Albert Durkee,

Adoniram Judson Eaton,
 Frank Herbert Eaton,
 George Oscar Gates,
 James Barclay Hall,
 Henry Walter Rand,
 Joseph H. Robbins,
 Isaac R. Skinner,
 *George William Thomas,
 Theodore Harding Thomas.

1874.

Samuel McCully Black,
 *George Frederick Currie,
 James Israel DeWolf,
 John Church Spurr.

1875.

Howard Barss,
 George Edward Good,
 Israel Longley,
 William G. Parsons,
 Benjamin Rand,
 *Adoniram Judson Stevens.

1876.

Maynard W. Brown,
 Frederick DeMille Crawley,
 Elias William Kelly,
 John Otis Redden,
 William Henry Robinson,
 Douglas Hazzard Simpson,
 Charles Holmes Martell.

1877.

Joshua Goodwin,
 *Bernard P. Shaffner.

1878

Raleigh Bishop,
 C. Trueman Bishop,
 J. Alfred Faulkner,
 Burton Wellesley Lockhart,

Matthew Richey Tuttle,
Willard O. Wright.

*Horatio Hackett Welton,
Sydney Welton.

1879.

Arthur Wellington Armstrong,
Horace Llewellyn Beckwith,
Adoniram Judson Denton.
Rupert George Haley,
George Ormonde Forsythe,
Charles Kendall Harrington,
Granville B. Healey,
Frederick A. Hobart,
Ralph Melbourne Hunt,
Charles D. Rand,
Henry B. Ruggles,

Willard Parker Shaffner,
*Hezekiah Albert Spencer.

1880.

Isaac Chipman Archibald,
Walter Barss,
Samuel Newall Bentley,
Howard Chambers,
George Wilbert Cox,
George E. Croscup,
Caleb Rand Bill Dodge,
Clarence E. Griffin,
Edward J. Morse,
Everett Wyman Sawyer,
Leigh Richmond Shaffner,
Benjamin Franklin Simpson,
G. J. Coulter White.

1881.

Frank Andrews,
Henry D. Bentley,
Arthur C. Chute,
Edward R. Curry,
Orlando T. Daniels,
John Donaldson,
William Frederick Parker,
Albert J. Pineo,
Edmund David Webber,

1882.

James Gilchrist Abram Belyea,
Arthur Langmead Calhoun,
Ernest A. Corey,
Snow Parker Cook,
Rupert W. Dodge,
Herbert W. Moore,
Frederick L. Shaffner,
F. Howard Schofield,
Arthur Gordon Troop.

1883.

Clarence W. Bradshaw,
Isaiah Wallace Corey,
William Chipman Goucher,
Joseph S. Lockhart,
Absalom Lewis Powell,
Tecumseh Sherman Rogers,
C. Osborne Tupper,
Oates Chas. Symonds Wallace,
Herbert Read Welton,
*D. Spurgeon Whitman,
Charles Woodbury Williams.

1884.

Henry Bert Ellis,
Frank R. Haley,
*Frank Melbourne Kelly,
Benjamin Alfred Lockhart,
Clara B. Marshall,
Enoch Hants Sweet.

1885.

Selden William Cummings,
Alice Maud Fitch,
John A. Ford,
Howard S. Freeman,
Henry Taylor Ross,
James William Tingley,
Smith Layton Walker.

1886.

Irving Stanley Balcom,
 Frank H. Beals,
 M. Blanche Bishop,
 John W. Brown,
 Charles Hoben Day,
 Austen Kennedy DeBlois,
 Foster Fitch Eaton,
 Harry Horatio Hall,
 Walter Vaughan Higgins,
 William Black Hutchinson,
 Frank H. Knapp.
 Harry Almon Lovett,
 Vernon F. Masters,
 Mark Bailey Shaw,
 Hibbert Binney Smith.

1887.

William E. Boggs,
 Colman W. Corey,
 Stephen H. Cornwall,
 Robie W. Ford,
 Ernest M. Freeman,
 Thaddeus S. K. Freeman,
 Edwin Lewis Gates,
 Charles H. Miller,

Oliver S. Miller,
 John B. Morgan,
 Ernest Ralph Morse,
 Israel W. Porter,
 Jesse T. Prescott,
 James Allan Sharpe,
 Samuel K. Smith,
 Henry Vaughan,
 George R. White,
 Geo. E. Armstrong Whitman.

1888.

James W. Armstrong,
 Oliver H. Cogswell,
 Carmel L. Davidson,
 Horace Lincoln Day,
 Charles William Eaton,
 Herbert O. Harris,
 Morley D. Hemmeon,
 John Robert Hutchinson,
 Lewis Johnston Lovett,
 Lewis Doyle Morse,
 Alfred E. Shaw,
 Harry S. Shaw,
 Walter B. Wallace,
 Harry H. Wickwire.

GRADUATES OF THEOLOGICAL DEPARTMENT.

1881.

Christopher Haverstock,
 Malcom P. King.

1883.

Joseph L. Brown.



*Respectfully,
J. E. Bell*



Yours very truly

E. A. Crawley

FUNERAL SERVICES.

EXERCISES AND ADDRESSES IN MEMORY OF THE LATE
REV. E. A. CRAWLEY, D.D.

[From the Messenger and Visitor, October 10, 1888.]

REV. E. A. CRAWLEY, D. D., D. C. L.

Our readers will learn with surprise and sorrow of the death of Rev. Dr. Crawley, Professor Emeritus of Acadia College. He was in his usual health at the Jubilee, and delivered a brief address at the afternoon meeting of Wednesday. A few days ago he was attacked by pneumonia, and on the 27th ult. gently passed away, aged 89 years.

On Saturday afternoon, 29th ult., a goodly number of friends attended his funeral at Wolfville. Among the number were the Faculty and students of the College, the teachers and students of the Academy, Dr. Parker, Judge Johnston, Dr. Borden, M. P., and others. The services were in charge of Rev. T. A. Higgins, D. D., pastor of the church. At the late residence of the Deceased prayer was offered by the pastor. At the house of worship the service was as follows:—

Organ voluntary, "Rest in the Lord," from Elijah. Hymn beginning, "Through every age, eternal God," sung to tune, "Rest." Reading of 90th. psalm by Rev. S. McC. Black. Prayer by Rev. S. B. Kempton. Hymn beginning, "When downward to the darksome tomb," sung to the tune "China." Address by Rev. Dr. Higgins, who said:

It is "appointed unto men once to die," and "after this the judgment." "Man goeth to his long home, and the mourners go about the streets." Therefore this matter, by which we have been called together to-day, is being continually pressed upon our attention. We are not allowed long at any time to forget that we are all "born to die." "Of few days and full of trouble;" and if we forget it, it must be our own fault, for the lesson is oft enough repeated.

Every birth recorded is a sufficient announcement that another funeral is to be arranged for, except in the few isolated cases when the decease is under such circumstances that the

friends cannot secure the remains for interment. Still, then the mourners go about the streets, even if they cannot lay any flowers on the coffin or the grave.

There are two extreme views to be taken of this solemn theme. The one leads to a cold and hopeless indifference, and produces a sort of a bravado of a fatalist. The reasoning is something like this: "It is man's lot to die. I, among the others must die, I cannot help it, I was born to that end. It is no fault of mine, it was no fault of others. No one can or ever could have arranged it to be otherwise. Death is a thing entirely beyond my control, therefore I do not worry myself about it. Let it come since it must, and meanwhile, I go about the matters which I can manage; to eat and drink and be merry. To buy and sell and to get gain. To perform the various duties which pertain to my lot, and let the dying day be looked after when it comes." This is the one extreme. There is, however, another. Death is a fearfully solemn thought. The grave is dark, the waters to be crossed are deep and tempestuous, what lies beyond is all unknown; it is a terrible thing to die, and yet we must all die. This kind of reflection may be carried on till all the charm of living is taken away. Better a thousand times had I never been born; what does the pleasure avail that must end in pain! What is the good of friends, or property, or business, or success of any kind, with the consciousness hanging over us, that in another hour, death may seize the owner of it all, and pass the possessions on to another, to be used or abused, and no one can tell which? In this way, all the noble aims in living may be paralyzed, and alarm, despondency, take possession of the heart. So we read of persons "who, through fear of death, were all their life time subject to bondage."

Between the two extremes there is a middle ground, safer, more rational, far more ennobling to human nature, and more honoring to Him, who gives the life and then takes it away.

Here the indifference of the fatalist becomes anxiety, effort and hopefulness. Christ by the grace of God has tasted death for every man. Here the alarm of the desponding one may be changed into confidence and trust. Half way between stolid indifference on the one hand, and agonizing despair on the other, by the grace of God and the perfect work of Christ we may find a place to rest. The fearfulness of dying and the glory of dying unite into one; the terror of leaving all terrestrial things and lying down in the grave, mingled with the hope of enjoying the terrestrial in the presence of Christ, gave birth to the expression,

O the pain, the bliss of dying," and to Paul's "I am in a strait

betwixt two." "For me to live is Christ, and to die is gain." It is good to live, but "I would not live alway." It is hard to die, but Christ died and made it easier, and with His love in mind, and His promise on which to lean I would even dare to die.

This is the ground on which to stand if we would make the most of ourselves and the possibilities placed before us for this world and the world to come.

These thoughts have been suggested by the noble life that has just closed with us here, the remains of our brother, rather our father in Christ, are here with us still. But he is not, for God has taken him. This church has sustained a great loss. But I undertake no funeral sermon; the day has gone by when it is necessary to attend a funeral in order to be impressed with the importance of the Gospel, or to learn that Jesus and He only is the resurrection and the life. Although the late Dr. Crawley has been a highly esteemed member of the First Horton Baptist church for many years, his earliest connection with it dating so far back that the majority of the present members were not then born, still a memorial service for him would be altogether inadequate that did not embrace much more than his services in any one church. He belonged in a sense to all our churches as well as to this one. His name for many years has been a household word throughout these maritime provinces. His sympathies were broad. His influence throughout the denomination has been salutary and great. His life has been an inspiration to many of our ministers, and they have done better work for the Master because they sat at the feet of this servant of the Lord. But to-day and in this place I attempt no funeral oration, though no man, for many years, has been taken from among us more worthy of such an honor. And yet few have needed it less, for his works do follow him, and will continue to do so for many generations to come.

We cannot forget how closely he has been identified with our educational work from the beginning. And certainly no one man in those early days of struggle was more essential to the starting of Acadia College and its continued existence through its early perils, than he who has just laid his armor by and gone to his reward. We do not forget that when, in the year 1828, the Association met in this village he was one of the delegates. It was then that the idea first took shape of founding a school of learning on a broad and liberal basis for our denomination. Rev. E. A. Crawley was then a young man, about 30 years of age. Full of vigor and youthful energy, his voice was heard, his counsel was sought, and doubtless, his presence at that meeting

helped to inspire the hope that something could be done to raise our ministry and our people to a higher plane of educational as well as spiritual life. When the first Education Society was formed, he was a member and chosen to act as the secretary. When an Executive Committee was appointed he was one of the number, and aided in selecting the site for the first building and in securing competent teachers to do the work.

When in 1838 the Education Society, again assembled in Wolfville, decided to push forward the work and establish a degree-conferring College, Rev. E. A. Crawley was on hand and gave his voice and influence for the forward movement. And, as a matter of course, when teachers were finally chosen to take charge of the first class that was in preparation for matriculation, the name of Rev. E. A. Crawley was the first on the list. He commenced the work. He began the moulding of the life of the institution, and some are still alive who bear testimony to the ability and fidelity of the first professors of Acadia College.

From that time to the present, with some slight interruptions, he has been identified with our educational work. His appearance on the platform on the day of the Jubilee and his few appropriate words produced an impression on the vast audience that will not soon be forgotten. It seemed so appropriate and such a climax of the occasion that the rest would almost have been a failure without this finishing touch. Many have reason to be thankful that the Lord gave us Dr. Crawley, and just when He did. He was the man that was needed and he came.

Many have, of late, been giving expression to their debt of gratitude to Acadia College. I, too, am a sharer in this obligation. But to no one agency of the College am I personally so indebted as to the noble man, the prince among men, whose remains are about to be laid away at rest. I cannot forget the day when, as a lad, and hardly knowing then the meaning of the word college, I listened to the eloquent appeal of Mr. Crawley in this behalf. The late lamented Prof. Chipman had spoken beautifully, but it was in listening to Dr. Crawley, pointing out the possibilities of the lives of the young, if only they would prepare for life's work, that I resolved, as soon as opportunity should offer, to seek the benefits of Acadia College. This resolve never left me till I had completed the college course. So for what I am to-day and for any good I may have accomplished in the world, I know it has been little enough, I am indebted to the great and good man whom the Lord has just taken to Himself.

As these fathers are being takep, may the sons come on to fill their places. If there shall be a succession of such workers we shall have no fear for the future of all our work.

Rev. President Sawyer, D.D., was then introduced and spoke in substance as follows:—

“When a long and valuable public life, like his whose death we mourn to-day, has been rounded out, it seems as if some fuller consideration of its facts and lessons should be attempted than can be conveyed by the expression of such suggestions as may arise in the midst of solemnities like these. It is probable that on some future occasion a more extended review of the life and labors of Dr. Crawley will be presented to his friends than is possible at the present time. We feel that an old and valued friend has been taken from us, and our minds are now occupied with tender remembrances of the past and the sense of personal loss. Nevertheless, in such circumstances, some of the leading characteristics of our departed friend present themselves to our view. As he was for so long a time connected with the educational work of the denomination, it is proper that a word should be spoken of him in this relation. It was manifest to all who were intimately acquainted with him, that he was true to his convictions of duty and faithful to the trusts committed to him. As a public man he sought, not his own, but the good of those who had appointed him to office and placed responsibilities in his hands. He would sooner see others profit by his labors than enjoy that profit himself. If convictions of duty compelled him to stand alone, he still retained the confidence of such as would not accept his judgments, and was honored by them as a faithful man. He was foreseeing, and his plans were characterized by breadth. His horizon was wide and he saw things which many of his associates could not see. They sometimes called him visionary; but results generally proved the correctness of his view. Sometimes those about him were held to his line of policy simply by confidence in him as a genuine and true man, possessing a broad mind, and thus they were led to greater success than they had believed possible. He could not have held this confidence if he had not possessed a superior mind and a true heart. In the class-room, Dr. Crawley was eminently successful; and yet his success was not of the kind ordinarily indicated by the phrase—successful teacher. It was something more. While his instructions were always abreast of the investigations of the time, whatever subject he might undertake, it was the man rather than the instructor that chiefly impressed his classes. Probably all who have met him in the

class-room will unite in testifying that while they highly esteem his instructions, the remembrance of the man is the most valuable acquisition obtained by association with him. A natural and habitual elevation of thought and expression, impatience with trifles, ready appreciation of grand principles and sympathy with all that is purifying and ennobling in character, with perfect courtesy of manner, caused him to stand out in the memory of all his students as the ideal christian gentleman and scholar. This memory and example have made the lives of many others nobler and better. Such a life may not fill a large place in the general history of the time, and yet what life can deserve higher praise?

Perhaps I may be pardoned for a single personal reference. When I assumed the duties of the Presidency of the College, nineteen years ago, it was regarded by some as an unfortunate circumstance for me that I would be associated with two ex-Presidents of the College in the board of instruction. But I knew the men and trusted them, and never has there been on my part a moment's anxiety arising from my official connection with them. On the contrary, times without number their unfailing fidelity and delicate consideration of my wishes have greatly strengthened and comforted me. And now, as the last of these true friends has passed from us, and I call to mind the uniform courtesy, forbearance and faithfulness exhibited by them in such varied circumstances, I would, in grateful remembrance, lay a wreath on the tomb of each. May we all have grace to fill up the measure of our lives with like fidelity and useful service."

Rev. David Freeman spoke briefly and tenderly of his reverence and affection for the deceased. He described the first address he heard by Dr. Crawley, and how he was thereby led to seek an education; how much he owed to the character and work of that prince of men whom he admired and esteemed more and more as the years passed.

Rev. Dr. Brock (Episcopalian) expressed the pleasure it had given him as President of King's College at the last Encoenia to confer the degree of D. C. L. on Dr. Crawley.

The hymn commencing, "There is an hour of peaceful rest" was sung to the tune "Peace," and while the friends looked for the last time on the face of their honored Christian teacher and preacher, the "Dead March in Saul" was played. The interment took place in the old cemetery, the prayer at the grave being offered by Rev. M. P. Freeman. And so at the close of the beautiful September day was left asleep in Jesus the man whose life and influence have been so potent among us for many years. In due time, no doubt, a memorial service will be held, when

appropriate utterance will be given to the appreciation of his character and labors by the people he served. Many of our readers will peruse this brief account of the closing scenes of Dr. Crawley's life with mournful interest.

TRIBUTE TO DR. CRAWLEY.

The Board of Governors of Acadia College at this their first meeting since the decease of Rev. E. A. Crawley, D. D., make this record of their appreciation of his life and eminent services. For sixty years, with the exception of a few years spent in the United States, he gave his strength, abilities and great learning to the Baptist denomination in the Maritime Provinces—especially in connection with their educational work. As President, Professor and Principal of the Theological department of Acadia College, his services were inestimable. His manly dignity, his great energy, his hopeful enthusiasm, gave inspiration to all with whom he labored. His character as well as his teachings impressed itself upon his students in a marked manner.

Dr. Crawley occupied an important place among the founders of our Educational Institutions. So soon as converted to Christ he united with the Baptists, and to the best interests of the denomination he at once devoted the energies of mind and body. He laid aside plans and purposes of life, previously cherished, and devoted himself to the ministry of the Gospel, in which he was eminently successful. Being a minister of the Word he knew the needs of his brethren in the ministry whose early advantages were limited, and sympathized fully with the first proposal made in the denomination for supplying this need. How successful his efforts were is now a matter of history to the younger ministers among us, and of grateful recollection to those who are older. His name will ever be cherished in the denomination as long as we recall the names of the founders of our Educational and Missionary Enterprises.

At the ensuing anniversary exercises, in June next, more enlarged and just consideration of his life and labors will be given.

The Board desires to express their sincere sympathy with Mrs. Crawley and her family in their great bereavement.

A copy hereof to be transmitted to Mrs. Crawley.

MEMORIAL SERVICES AND ADDRESSES,

Tuesday Evening, June 4, 1889.

REV. A. W. SAWYER, D.D., LL.D., PRESIDING.

Anthem.—“BLESSED ARE THE DEAD.”

PRAYER BY REV. J. W. MANNING, B.A.

Hymn—No. 666—CANADIAN BAPTIST HYMNAL: “Hear what the voice

TUNE—“BYEFIELD.”

ADDRESS

ON THE PERSONAL HISTORY AND CHARACTER OF THE LATE REV.

E. A. CRAWLEY, D.D., D.C.L.

By Judge J. W. Johnston, D. C. L.

*Mr. President, Gentlemen of the Senate, and of the Governing
Body:**Members of the Faculty, Graduates and Undergraduates,
Ladies and Gentlemen:*

His feet had travelled many a weary mile in advance of the line that marks for the vast majority the margin of life's journey. The frictions of the swift-revolving wheels of time had worn the threads woven in the subtile weft that curtains off the border land. The silver cord, strained to its utmost tension, had at last snapt asunder, and he was gone!

Gone! the wise and courageous leader, the Father and the Patriarch of the Body. He had waited by the deep, dark rolling river, watching the flow and the reflow of the slowly-

rising tide, and when the call, borne across the moaning waters that had just commenced to lave his feet, fell on his listening ear, with glad wings he had sped to his home above.

The tidings hurried from one to the other, and with full hearts the people bowed their heads, sad that a Prince in Israel had passed from earth, while they rejoiced that a fresh jewel had been set in the diadem of redeeming love, to blazon there in undimmed lustre through the ages, and that one more sheaf, fully ripe, had been gathered in to enrich the garner house of Heaven.

He is gone ! and now grieving their loss, the Literati of the College press forward to honor the man who first taught that higher intellectual culture was a necessity to the growth and development of Baptist life, and who, prompt to seize the fitting hour, with wisdom planned and with skill and energy founded these scholastic institutions, and watched over and guarded their opening years with all the assiduity, love and care with which a fond mother tends her babe, and with giant strength hurled to the ground and crushed the many Herods who from time to time sought the young child's being.

To all his was an honored name. To those who knew him when the activities of life pressed him hardest, it was, in addition, a household word. And this night there clusters round that name recollections of a home in which he was a constant and ever a welcome and valued guest. And memory, with all her busy train, coupling the links in the long chain that bridges over the chasm of years and blends the past into one with the present, would linger a moment over his shrine and place thereon a few simple flowers, culled by affection's hands, a token of the life-long attachment and the high appreciation of his worth of one who has drifted over the sea of life, and a tribute of esteem and regard from the pupil to his pastor, tutor, instructor, and in his riper years a friend.

I approach the subject committed to my care in this memorial service, painfully conscious of the feebleness of my powers and the poverty of the language at my command, to do adequate justice to the personal history or pen-paint the character of the grand old man who was, and this evening is not.

The Crawley family sprang from an old English stock, and traced their descent from Judge Crawley, one of the judges who refused to sign the death warrant of king Charles the First, of England.

Edmund Albern Crawley, the subject of this sketch, was born at Ipswich, Suffolk, England, on the 20th January, 1799, and was

the youngest of four sons. His grandfather was a country gentleman, residing and living on his means in England. His father, Capt. Thomas Crawley, held rank as a commander in the British navy, and, when a midshipman, had the honor of serving under the immortal Nelson. His mother's name was Esther Bernal; her parents were citizens of London. Her brother, Ralph Bernal, who for some reason took the name of Bernal Osborne, sat for, and, up to the time of his death, represented in the British House of Commons, the constituency of Rochester. Miss Bernal, was a Jewess, but previously to her marriage with Capt. Crawley, she, as well as her parents and brother, had embraced the Christian's faith.

When Mr. Crawley was about five years of age his father left England and settled in the Island of Cape Breton, selecting as his residence Point Amelia, a beautiful location jutting out into the harbour opposite the town of Sydney, and was for many years Crown Surveyor of the Island.

From a document in his hand writing and with his signature attached, found among his papers after his death, dated March, 1823, and headed, "Solemn form of self dedication," we learn the pleasing fact that Capt. Crawley was a man of strong and deep religious convictions. This self dedication he renewed year by year with expressions of deep sorrow, humiliation, self-abasement and shame, on account of his unworthiness, and the ill manner in which he had paid his vows and kept his promises, but supplicating the mercy of the Lord for His dear Son's sake.

On the 10th January, 1847, he wrote, "By the great mercy of God, I this day enter my 90th year, and most joyfully and thankfully do I renew this solemn dedication." The last renewal is found under date 10th January, 1850. Capt. Crawley died July, 1851. Mrs. Crawley was also a lady of fervent piety.

These incidents are interesting in this connection, so far as they may justify the conclusion, that Mr. Crawley's early training was religious and that his parents implanted in his young and impressible heart the good seed that, springing up in after years, yielded such rich and luxuriant fruit to the honor and glory of God.

Mr. Crawley's early life was passed at Point Amelia. He had the companionship of few young persons beyond his brothers, but monotonous and unexciting as such a life might seem to the youth of to-day, the reminiscences of it to him were very pleasant, and, in after years, he frequently referred to his boyhood spent at Point Amelia, as being very happy and enjoyable times. All the sports incident to the country were engaged in. There was plenty

of fishing and shooting, boating in the summer, and skating on the harbour in the winter. He was an expert swimmer, and sometimes ran no little risk in diving and other aquatic exploits. In addition, there was a large and well stocked garden which he took great delight in working, and where he imbibed that passionate love of flowers which he retained unabated to the end of his life. Mr. Crawley and his brothers were drilled by a sergeant, and taught the art of fencing. To this outdoor life and these exercises and athletic sports, he was largely indebted for the grand physique and noble and imposing presence which distinguished him and ranked him a Saul among men.

His mental training was not neglected; his father, whose scholarly attainments well-fitted him for the office, superintended his studies and took sole charge of his education, teaching him in addition to the classics, French, in which language he was a proficient. Mr. Crawley was a great reader, but his literature was confined to the books in his father's private library, and consisted almost entirely of historical, biographical and scientific works, which he read and re-read with avidity. His mind was not emasculated by works of fiction, for his father had with wise forethought destroyed all the novels he brought out with him, except a select few of the highest class.

Cape Breton winters are, at the best, long and dreary, but at that period, when there was for months little or no communication with the outer world, the family at Point Amelia, shut up within themselves, hailed with no little delight, the advent of spring and summer, for then Sydney harbor was visited by British and French men-of-war, and Captain Crawley, who was a truly-hospitable man, took pleasure in entertaining the officers of the ships, some of whom were titled and distinguished personages. And Mr. Crawley has frequently expressed the great gratification with which these visits were anticipated, and the delight with which he and his brothers listened to, and the fund of information they gained from, the conversations of these guests with their father while seated round his well-spread board.

In the year 1816, when 17 years of age, Mr. Crawley, who had been prepared by his father for college, bade farewell to the scenes of his early youth and his life in Cape Breton, and matriculated at King's College, Windsor. There he took high stand as an industrious, patient and laborious student, doing infinite credit to his early training. He had a classical type of mind, was fond of language, and excelled as a scholar; and when he took his first degree in 1819 he was acknowledged to be, in point of literary attainments, the peer of any in the galaxy of

erudite and learned men that King's College had previous to and at that time graduated into the world of letters. He received his degree of M. A. in course in 1822.

Mr Crawley studied law in the office of J. W. Johnston, the late Judge in Equity, and the same indomitable and persistent, unflagging assiduity and perseverance, that had distinguished him at college, marked him as a law student. The study was rich food for his logical mind to feast on and his quick perceptive faculties to grasp, and before he was called to the Bar in 1822, a brilliant and successful professional career had been predicted for him. His first retainer was twenty guineas, a large fee in those days for even old and established practitioners to receive. It was given to him by an English gentleman who had had opportunity of noting his habits as a student and the strong and comprehensive grasp that formed one of his most prominent intellectual features, and who felt that he could commit the conduct of a suit in which he had become involved, into no abler hands than those of the newly-admitted lawyer.

There are few left now to tell the story of Mr. Crawley's professional career, but one who, though his junior in years, was well acquainted with him, states that he was eminently successful at the bar, and it is believed that he never lost a suit. This success was, in part, undoubtedly, to be attributed to a rule which he had laid down for himself at the outset, and to which he always endeavored conscientiously to adhere, "Never to be engaged in a case in which there seemed to him to be any reasonable doubt of the righteousness of his client's cause".

The same authority tells that Mr. Crawley was most genial and pleasant in company, and that his companionship was eagerly sought. He was brilliant in conversation, fond of a joke, and quick at repartee.

His conversion occurred while in the practice of his profession. He attributed this change, and his new religious experiences under God, to the Rev. Hibbert Binney, the father of the late Bishop of Nova Scotia, and he has frequently remarked on the extraordinary influence that that man exercised over those with whom he conversed; he made eternal realities seem so near, and so tremendously important that few could resist his words.

He had been brought up an Episcopalian. All his family were members of that communion and so continued to the end, with the exception of his mother who, when advanced in life, became a Baptist and was baptized by the late Father Richardson.

His religious opinions, however, underwent a change shortly after his conversion, and finding that his views of divine truth

agreed with those held by the newly organized Granville Street Baptist Church, he applied for admission into that Society, and having related his Christian experience, and his religious character being testified to, he was on May 2, 1828, received as a candidate for baptism, and on the following 1st June, he was baptized, and on the same afternoon was given the right hand of fellowship. On the sixth day of same June, he was appointed one of the messengers from the church to the Association.

At that assembly the Baptists determined to commence the work of education among their people, in the prosecution of which, Mr. Crawley was afterwards such a potent factor, and then and there, the "Nova Scotia Baptist Education Society" was organized, having for its object the promotion of education and the establishment of Literary and Theological Institutions. Of this Society he was appointed one of the Secretaries and was elected member of the Managing Committee.

Thus early in his christian career did he become identified with the interests and objects of the Baptist body, and enter upon the work that was thereafter so largely to occupy his time and attention. He also for many years filled the office of Secretary to the Foreign Missionary Board.

With his conversion the current of his life was changed, and turned into other channels; the profession of which he seemed destined to become so bright an ornament, lost for him its charms, and higher aspirations took possession of his soul.

The Bible was to him a new book, and as he read its pages there sometimes seemed to him that there was a halo of glory surrounding the verses. The desire to try and bring others to the same Saviour he had found, now swallowed up all mere worldly ambitions, and at last so overpowered him that he determined to leave his business that he might, in quiet and seclusion, hearken for the still small voice he was assured would whisper in his ear the path he was to tread. He accordingly went to Andover Theological Institute, and ere long, as might have been expected, he heard the call, "preach the word." To prepare himself efficiently to take up his life work, he entered as a resident graduate at Andover, and attended the lectures of Professor Moses Stuart in Hebrew and Greek exegesis, and those of the Rev. Dr. Leonard Wood on Christian Theology. While at this Seminary he applied to the church of which he was a member, communicating his feelings with regard to the Christian ministry, and in response to his request, on April 24, 1829, by unanimous vote, it was directed that a license in the usual form to preach be forwarded to Bro. Crawley.

From Andover he went to Brown University, where he further pursued his studies, and which institution, in 1845 conferred on him the degree of Doctor of Divinity. He was ordained as an evangelist at Providence, Rhode Island, in the year 1830. The late Rev. Dr. Wayland, President of Brown University, and other distinguished Baptist ministers, composed his ordaining council.

A consideration of all that this change of base meant for Mr. Crawley will afford an insight into his character that cannot fail to command our admiration and respect. To-day the status of the Baptists is such that to abandon even a learned and lucrative profession for the vocation of a Baptist minister might involve little of sacrifice and no loss of prestige. But turn a glance backwards, sixty years gone, and we find the Baptists, as a body, poor, illiterate, without influence, and despised. Their peculiar views contemned alike by the religious and the secular world, and themselves ridiculed as fanatics. In Halifax, where he had mixed in the most polished and erudite society, with the exception of the small and struggling infant church, the sole representatives of Baptist sentiment, were a handful of colored folk, led by a man of very moderate parts. The ministry, too, were composed of men, none of whom had ever enjoyed the advantages of a liberal or theological training, and many of whom were prejudiced against the teaching of the schools. Was there much in the prospect of such environments to allure an ambitious young man—highly educated, gifted in no ordinary degree, conscious of his own powers and his grasp of intellect, the most *recherché* circles open to him, and secure in his ability to seize the highest prizes at the Bar, the Forum or the Bench. The step, it is true, was not taken as the result of momentary excitement. His decision was arrived at, only after a calm and patient deliberation, and a full counting of the cost. But still the enquiry arises, were all these grand possibilities yielded up without a regret? Was there no struggle between the human and the spiritual in his nature? Whence the strength of will that made such a choice possible for him? In a blank-book in which he had written some passages of Scripture and other items, was this text: "Who receiveth honor from one another, and seeketh not the honor that cometh from God;" and underneath the following prayer was inscribed: "O Lord enable me to seek, with my whole heart, the honor that cometh from Thee. For hast Thou not shown me that all other honor is in comparison utter vanity. And in regard to the things for which worldly honor is sometimes offered me, how questionable is the spirit of mind with which I

have acted, how much self seeking prevailed even in what may have seemed unselfish. Truly, it is not in man that walketh to direct his steps. If this is true of all bodily movements, it is surely true of the mind, of all mental operations and purposes”.

There was a struggle indeed, but out from that struggle Dr. Crawley came a victor, his first great battle had been fought and won; he had wrestled and prevailed. And now, gifted with heaven born strength he could toss away the baubles of earth, and esteem it an honor to range himself alongside of the humblest and the lowliest in this world's estimation, though, with Moses, he might in consequence, be called upon to suffer the loss of temporal good, or even have to endure affliction. When at the baptismal waters, he consecrated his life, his talents, and his all, to his God, and his Redeemer, the surrender was complete, made once and for all. And he never after stretched forth sacrilegious hand, to steal away the gift he had freely laid upon the altar. Thenceforward he was given over to a chosen work, he was to be *in* the world, for the world's good, but not *of* the world. He would let no mean self-interest prompt his actions or mingle in his piety, he would render no service, in the expectation that he would be paid for it, but all should spring from the generous impulses of a loving heart.

Count not him the only hero who can march, with cheek unblanched, up to the cannon's mouth, but mark that man who, setting before himself a high and noble purpose, makes the attainment of that object his life's work, and who in its prosecution is lifted above the common run of his fellow-men, who does nothing for the reason that it is convenient, money-making or gratifying to the senses; who is not governed by fear, held back by shame, daunted by ridicule or this world's scorn, who is not ruled by custom or careful to win the applause of men, and who stays not in his course to pluck the flowers of amusement or pleasure that may skirt and perfume the road-side, but who presses upward and onward to the goal nor falters, though the ascent be steep and rugged and the struggle long and painful. Yes, mark him well, for he—he too—is a hero. But the highest type of true heroism is reached when, in addition, the man draws the inspiration for his work from above. When he is single-eyed, devout, humble; when the glory of his God is the main spring of his actions and the uplifting of humanity his grand motive. Such were his incentives and his purposes, such the objects and such the ambitions for which he lived and labored, and of a surety on Heaven's scroll against the name of Edmund

Albern Crawley there is writ in letters of living light, whose brightness shall never pale the words Christian Hero !

There were two traits that shone out conspicuously in Dr. Crawley's religious character. The one was his unselfishness, which preserved him from having those low and mercenary views, which lead their possessor to rest satisfied when his own personal safety is secured. The longings of his loving soul craved far more—even that he might enjoy the personal friendship of his Saviour. The other was his humble-mindedness, which was no superstructure reared to conceal pride, but was the genuine expression of the low estimate he had of himself, and his attainments in comparison with what to him was the ideal of a Christian life, which was no less than to have the life of Christ flowing through him as the life of the vine flows through the branches. It was, like Mary, to sit low at the feet of Jesus and learn of Him. It was to have all the affections, feelings, desires and activities of his heart brought into subjection to Christ. But however far short Dr. Crawley may have deemed that he came from reaching his ideal, those who knew him best knew that he dwelt in the secret place of the Most High, and abode under the shadow of the Almighty. They knew that strict conscientiousness governed his conduct, even to the smallest minutiae; that he followed the Master closely, and had imbibed something of the infinite loveliness of His character, and that the intimacy of his relations with his Saviour had purified his sinful nature, made him strong and brave, and brought out the richest and sweetest graces of his mind and spirit.

Dr. Crawley was so reticent and spoke so rarely about himself, that it was difficult to obtain an insight into his inner thought and feelings, except as they might be indicated from his outer life. But he has left on record one experience so remarkable, as revealing something of his secret and still life with God, and the close and tender relations that had grown up between him and his Saviour, and which, deepening as the years went by, at last filled his soul with the beatitudes of Heaven, that I make no apology for introducing it in this connection. He relates that in speaking about religion to a young man who had then lately joined the Methodist Church, and who had called upon him, he told his visitor that "believers might expect great joy in believing," and that immediately on saying this he was aware in himself of an experience of mental exaltation that he could designate by no more fitting term than that it was miraculous, so lofty it was and so utterly above the region of personal approval or disapproval; self seemed wholly out of sight, while there was, however, present

a consciousness of that wonderful elevation above everything earthly. There was no self-laudation ; he seemed to occupy a region in which that was impossible. He also wrote that he had long wished to make a revelation of this extraordinary visitation, but doubting his ability to do it justice, he had deferred it until then, when he was not quite satisfied with the above attempt, which he further stated was only an approach to an account of the matter, and that a person reading it might possibly think that he was dreaming, but adds that there was nothing that he was more sure of than that the occurrence was a waking reality. On reading this account we insensibly recur to the vision of the Apostle Paul, the grandeur of which left him in doubt whether he was in the body or out of the body. This vision occurred about the close of the year 1885 ; how long after, it was committed to paper can not now be ascertained.

Dr. Crawley was in the highest and in every sense of the term a polished gentleman. He was high-minded and honorable in all his thoughts and dealings ; he was ever considerate of the feelings of others ; he was dignified without being haughty, and never fawned or cringed to those in power. To his equals he was respectful and polite, while he never gave his inferiors cause to complain that his bearing towards them was one of patronizing superiority or that his condescension concealed aught of pride or arrogance. In his private and public intercourse he was urbane and courteous, never dogmatized, but listened patiently to all that was advanced, and after having mastered the views of those opposed to him, sought to convince by reason and argument rather than to crush by the weight of an intellect that could silence all opposition, or to win a victory by the force of a rhetoric that, sweeping like a tornado, could carry all before it.

But few who had not the privilege of intimacy with his private life knew how large, tender and loving a heart he had, how far-reaching were his sympathies and how generous his impulses. He never harshly judged the conduct of any or disparaged their motives, but his mantle of charity was never used to cloak sin in others, nor did he by silence ever seem to acquiesce in wrong-doing.

In his family he was considerate, kind and gentle, and his rule was one of love, though he never laid down the reins of government, but could be stern and inflexible when occasion demanded. The very sweetness and amiability of his disposition, which so endeared him to others, was at times a source of pain to himself, for it rendered him sensitive to such a degree that an unkind word or a slight from a friend cut him to the heart. He could

never bear to see others suffer bodily pain, and shrank from the thought of enduring it himself. He sometimes remarked that he feared that he would make but a poor martyr, but always added that he supposed that grace and strength would be given him when the time of trial came.

Perhaps Dr. Crawley's kindness and his benevolent sympathies were in nothing more apparent than in his conduct towards the students of the College. He was not content with being their instructor in the class-room, but he sought to be their counsellor, friend and guide. He visited them in their rooms, conversed with them, entered into all their feelings, and obtained their confidence, delicately informed himself of their difficulties, and sought to remove them; encouraged them, and strove to raise them to a higher intellectual and moral plane. Students cast down and discouraged, pressed by financial embarrassments which seemed to compel their leaving the institution and abandoning as impracticable all further attempt to secure an education, applied to him in their trouble, were advised to struggle on and make one more effort, while he did all in his power to lighten the weight of their burdens, and suggested how the obstacles might be best removed from their path. More than one student has he helped in their necessities from his own slender purse. And few passed through the college without having contracted for him a warm personal friendship and admiration, that lasted during a life-time.

Mr. Crawley, on his return to this Province after completing his theological studies in the United States, accepted the pastorate of the Granville Street Baptist Church in the year 1830, which office he continued to hold until the winter of 1839, when he resigned in order to fill the chair of Moral and Intellectual Philosophy in the newly-founded Queen's, now Acadia College. In 1847 he returned to Halifax and resumed the pastorate of his old church, and after five years of service he was again called to Acadia College as its President, and resumed the chairs he had previously occupied. This position he filled for four years, when matters of a private and public nature demanding his presence in the United States, he applied for and was granted leave of absence for one year, in the hope that by the end of that time he would be able to return and resume his position and duties in the College. When the year of absence terminated, the business that had necessitated his leaving was not satisfactorily concluded, but required his further time and attention, and in the interest of the College he saw it to be his duty, July 12, 1856, to resign the office and position he held in that institution.

Some time after he received and accepted a call to become

pastor of the Baptist church at Mount Auburn, Cincinnati, Ohio, together with the presidency of a Female College in that city.

In 1860 he became joint President with the Rev. William Curtis, of the Female College, Lime Stone Springs, South Carolina, which position he held until the breaking out of the war necessitated the closing-up of the school.

The train of circumstances that led to this connexion between Dr. Crawley and Dr. Curtis is interesting inasmuch as it exemplifies a previously noticed grand characteristic of the Crawley family, their generous sympathy for those in distress and their large hearted hospitality.

Years before, Dr. Curtis, the father of the above named gentleman, was returning from England, when his ship was wrecked on the shores of Cape Breton and the family were cast friendless on the island. Capt. Crawley heard of their distress, took them to his home at Point Amelia, cared for them in every way, and supplied all their necessities. When the family reached Halifax, en route for the United States, Dr. Crawley, who was at that time pastor of Granville Street Baptist Church, showed them every attention and kindness and hospitably entertained them. The father subsequently lost his life by the burning of a steamer on which he was travelling, but his son, who was of the wrecked party and who had become intimately acquainted with Dr. Crawley, never forgot the kindness that had been shown the family in their sore need, and when he heard that Dr. Crawley was in the Southern States, sought him out and offered to make him joint associate with himself in the large school of some two hundred young ladies, over which he presided and which he had established out of his own private fortune.

Gratitude nowadays is too often a lost virtue, and it is, therefore, all the more pleasing to be able to record that the truth still remains, "That bread cast upon the waters will return, though it may be after many days."

In his business transactions he was not always a success. High-minded, honorable, truthful and honest to the last cent, and scorning all meanness, he looked for the same qualities in those with whom he had dealings, and that his confidences were sometimes misplaced and his trust abused, was more discreditable to the morale of those who took advantage of his unsuspecting nature, than a reflection on his own want of prescience. Dollars and cents were not stamped on his brow, he was not cast in any mercenary mould, nor was there in his composition any of the stuff out of which they make unscrupulous and strictly business men.

As a preacher of the Gospel, Dr. Crawley had few equals and no superiors in the province, possibly not on this continent. During the earlier years of his ministry his preaching was extemporaneous and he used but few notes. His discourses were always carefully prepared in his study, and that done, he left the choice of the language in which to clothe his thoughts to the inspiration of the moment, but his diction was never on that account poor or common place, on the contrary, it was always, pure, chaste, graceful and eloquent. Later in life, and on special occasions, he sometimes wrote out his sermons in full.

Dr. Crawley never preached *himself*, but was so imbued with the importance of his theme that he lost his own personality, was swallowed up in his subject, and seemed only intent on raising his hearers up to the grandeur of the truth that he sought to present.

His style was truly Pauline, clear, logical, cogent in argument and incisive; he reasoned of righteousness, temperance and judgment, and strove to reach the hearts of his hearers through their reason and their consciences rather than by working on their feelings. He never demanded of them that they should take his deliverances as true on his *ipse dixit* alone, but stating his premises, he reasoned out his propositions to their logical conclusions. He held the doctrines of the Bible with a firm grip and never sugar-coated his message to suit the palate of his hearers. He was somewhat metaphysical in the exposition of his subject, but his metaphysics were not of the kind that pulls to pieces, but rather that builds up. He did not finish one part of his discourse and then lay it aside as if he had no further use for it before proceeding to the next, but carried each along as component parts of the whole, and at the winding-up he gathered all into one focus and then flashed a strong and brilliant light upon it, when the symmetry of the whole burst upon the listener; and he saw, appreciated and admired the grand structure, its beauty, its design and its logical completeness. He never stopped short and left his auditors to make the application of his discourse for themselves, but pressed the matter on which he had been preaching, home on the conscience with power and pathos. One now himself a veteran Father, who had the privilege of frequently sitting when a young man, under his preaching, has remarked of Dr. Crawley that he was so persuasive in application that when listening to him he "often felt that all the unconverted present must be not almost but quite persuaded to embrace the Christianity of the Gospel."

It has been said of him that he was not a popular preacher,

but such a criticism is not correct. Undoubtedly he could and did preach sermons, so lofty in conception, so logical, so argumentative and so abstruse, that only the most erudite could thoroughly enjoy him. But it is equally true that he could and did accommodate himself so as to preach within the capacity of the average intelligence, and that the common people heard him gladly ; and the announcement that Dr. Crawley was to occupy the pulpit was at all times sufficient to ensure a full house in city or country.

He was a frequent contributor to the religious and secular press. His writings were chiefly confined to the advocacy of the claims of the college, and to urging the necessity of the higher education. Early in his public life he wrote a work on baptism, of which there are now but few copies extant, but at the time, the production was admitted to be a learned and exhaustive exposition of the subject. And at the meeting of the Association in 1834, which then embraced all the churches of the province of Nova Scotia, a resolution was passed, conveying to Dr. Crawley the high appreciation in which the Body held his valuable publication on Baptism, in reply to Mr. William Elder, and assuring him that they would cordially sustain him in any future production on the same subject he might be induced to send forth.

At the Convention of the Baptist body held in 1865, on its becoming public that the chair in Classics in Acadia College was vacant, a resolution was moved recommending the Board of Governors of the College to extend to Dr. Crawley a cordial invitation to a Professor's chair in that institution. He was emphatically the Father and one of the Founders of the College ; his high scholarly attainments were universally admitted, and through his absence he had retained in unabated measure the Christian confidence of his brethren, by whom the resolution was welcomed as an invitation to an absent parent to come back to the embrace of his children.

On his return to Nova Scotia he was appointed to the chair of Rhetoric, and was made Principal of the Theological department and Professor of Exegesis and general interpretation of the Greek scriptures.

Dr. Crawley possessed the somewhat rare gift of knowing when he had grown old, and the still rarer grace of the ability to accept the inevitable with quiet dignity. And in August, 1882, he felt that the time had arrived when it was incumbent on him to resign the positions that he occupied in the college. His resignation was reluctantly accepted, and, in recognition of his long, valuable and arduous services to the college and the denomination, he was retired on a pension. And in order

that the institution might retain the influence of his name and receive the benefit of any further work he might be able to perform, he was appointed Emeritus Professor.

Failing memory was to him the first indication of weakening faculties; and, as this increased, he spoke but little except when addressed, possibly fearful of committing himself.

In other respects his mental powers were but slightly impaired, for though his eye had lost its fire, and his feet their elastic tread, and his once erect form was bent with the weight of years; yet the pruning knife of time exercised itself slowly and gradually, as if the lopping off of even a twig from the giant tree was a sacrilege and an ungracious and distasteful work.

The College Jubilee drew nigh; fifty years gone, and he had laid the corner-stone of these institutions, and now that they were about entering upon a new cycle, had an angel whispered in his ear that ere many weeks he, too, would commence a new life in that land of glory and repose whose eternal Jubilee is unmeasured by the span of time. For leaning on the arm of one of his sons, he came upon the hill, visited the library, museum, class rooms and other places of interest, as if he would take a last look and bid a long farewell to spots around which gathered associations, so tender and so loving, that even a fast-receding memory refused to forget.

On the occasion of the afternoon College Jubilee exercises, Dr. Crawley once more took his place with the faculty of the college, and, at the conclusion of his address to the Senate, the President, gently placing his hand on the shoulder of his aged friend and brother, the veteran professor, kindly invited him to say a few words to the audience; he hesitated, when the people shouted, "Dr. Crawley!" "Dr. Crawley!" Do you doubt that that man was beloved as few men have ever been loved before? See this spacious hall, filled to its utmost capacity with representatives from these Maritime Provinces far and near. Listen to their plaudits on plaudits, long continued, the echoes of which have scarce yet died away, as that grand and magnificent old man slowly rose from his seat, and, with the light of other days kindling in his eyes, in kind, courteous, graceful and grateful words, thanked them for the honor they had done him, and then bestowed on them his loving benediction. All in that assembly had heard of him, for his name and his praise were in all the churches, but many had never seen or heard *him* before, and to them it was to be a life-long memory that they had once looked upon and listened to the great Dr. Crawley. But moisture gathered in eyes unused to tears as they beheld that revered and venerable man, thought

of all that he had been, and of all that he had achieved for the Baptists, and knew that they would see his loved face no more on earth, or ever again hearken to his voice.

Dr. Crawley was twice married, the first time in 1833 to Julia Amelia Wilby, of Boston, Mass. She died August 19, 1842, leaving one son, who, however, soon followed his mother. He married again, December 5, 1843, Elizabeth Johnston, daughter of Dr. Lewis Johnston, of Annandale, Wolfville, by whom he had six children, five of whom, three daughters and two sons, together with Mrs. Crawley, still survive.

The evening of his life was beautiful, calm and serene; a smile, the sunbeam of Heaven, played at times over his placid face. His countenance had not lost its intellectual cast and his massive brow, all unfurrowed, gave assurance of what he had been, and as he sat leaning on his staff, patiently waiting, he furnished no inapt illustration of a magnificent old castle, once a tower of strength and a power in the land, but now crumbling in process of decay, covered with ivy and overgrown with the moss of ages, yet nobler, grander in its ruin than any architecture of modern times.

In the summer of 1888 King's College conferred on Dr. Crawley the degree of Doctor of Civil Law, the highest honor which that institution, modelled after the English Universities, had to bestow. Sixty-nine years before she had placed her parchment in his hand and bade him go forth and win for himself a name and a place amongst the *savants* of the land. Well had he obeyed her behests, and as he neared the end of his career it was graceful and fitting that his *Alma Mater* should come forward and crown with laurel wreath, the brow of him who had proved himself one of the most illustrious of her sons.

The curtain which had so long hung down now commenced to roll back, and through its opening folds Dr. Crawley could catch glimpses of the distant glory land, but his work on earth was not yet all accomplished. There was a stray sheep, wandering on the mountains cold, to be sought out. There was another trophy for him to win before his feet might press those flowery meads. In the crown that years ago for him had been woven and that now waited for his brow there was room for one more star. Few were the words he spoke—"My dearest wish for you is that you may become a Christian." Simple words! but barbed arrows of conviction when shot from the Holy Spirit's bow. And when the news was heralded to the courts above that the lost had been found and was safe within the fold, no voice

rang out so lofty a note of praise as his, no crown than his more gladly cast at the feet of the Lamb that had been slain.

The winged messenger touched him lightly and gently. A cold was the missive. At first it was fondly anticipated that he would soon rally from the attack. But that might not be, for the Master had come and was calling for him; and ere long an ever weakening pulse warned him that the sands were fast running out, and drew from him the assured exclaim, "I shall soon be at rest."

Dr. Crawley was mercifully spared all physical suffering. When asked if he was in pain, he answered "No! only intense discomfort." He was heard frequently praying in a low voice for patience for himself, and that his loved ones might be resigned to the will of God, whatever that will might be.

Of his medical attendant he on one occasion enquired, "How long this was going to last?" The physician paused before replying. Dr. Crawley, looking him steadily in the face, asked: "Why do you hesitate? Do you think that I am afraid?" Afraid! why should he fear, who had worn for long, long years, the white flower of a blameless life, who could recall a record so pure and so unselfish as his, a consecration so complete, a love so devout and a faith so grand and strong? Against him, thus panoplied, the king of terrors could hurl no shaft so keenly polished that it would not glance one side and leave him unharmed. His armory contained no dart tipped with remorse to quiver in his breast, and poison his last hours. But as the tired child nestles in its mother's arms and all thought of possible harm anodyned by her kindly pressure, composes itself to quiet rest, so he pillowed his weary head on the bosom of that Brother, who had for him a wealth of love no mother's heart could hold. And tightly clasped in the embrace of Infinite goodness without a pain, without a fear, without a struggle, breathing never a sigh, with simple child-like, loving trust, across which there floated not the fleeciest cloud of doubt, he dropped into a slumber, so peaceful and so placid, that those who hung over his couch, knew not the moment when his freed spirit soared aloft to its God.

Thus He giveth His beloved sleep; and thus on the 27th day of September, 1888, in the 90th year of his age, ripe for glory, venerated, honored, esteemed, respected and loved, the Rev. Dr. Crawley closed his eyes in time, to open them in the Beulah land.

There was mourning in the household; those were blinding tears that fell as the family gathered at the eventide around their hearthstone and missed him from his accustomed

seat in the chimney corner, and realized that that sacred old arm chair would no more be filled by the husband and the father who had never greeted them but with words of love and gentleness. Such was the incense expressed from stricken hearts, the smoke of which ascended upward and upward, till at last it circled, a sweet perfume, around the throne of the eternal, for the God Head had hallowed the tears of affection when the Jesus bending over the grave, wept his departed friend. Strange contrast to this the purest offering that the strongest human love could bring. The bells of Heaven rang out a louder, more joyous, more triumphant peal as the pearly gates flew back in haste to let the Christian hero in, while the blood-washed, white-robed myriad throng lining the golden streets and waving palms of victory, hailed his coming with holy song. And softest, sweetest harmonies breathed from harps touched by angel hands, warbling through the arched corridors ravished, his ears with the melodies of Heaven and bathed his soul in floods of bliss and glory.

They tell that Dr. Crawley is dead, but they err who say it. The green grass may cover all that was mortal of him, and thither, year on year, affection shall steal and plant his grave with the sweet summer flowers he loved so well; but he is not dead; he was an inspiration, and an inspiration can never die. A cord ran from his heart straight up to the heart of the very Christ, down which flowed a divine current that controlled his every action. This holy impulse he infused into the minds of other men until they were brought in touch with his own lofty purposes. And now that his tongue is stilled and his hands folded, the magic spell he cast over all shall not be broken, for his spirit, hovering round, will continue to influence, guide and direct. And in the years to come, many a youth, treading these halls, and hearing of the noble motives, that stirred him to action, of his struggles, and of his success, of his devotion, and of his consecration shall be inspired, like him to link on to a star,—to live his life—emulate his example—and follow in his steps.

The name of Edmund Albern Crawley, will be immortal till every sand be levelled in the plain below, that now heaped the one on the other, rises up, till they crown the apex of this hill top.

His memory shall, flourish green, in the Baptist heart, while history records, how poor, unlettered, and insignificant, he found the people of his choice, how he labored, and toiled, and sacrificed for their elevation, and the influential and proud position, in which he left them.

He has reared for himself a monument, more enduring than

marble mausoleum. His gigantic intellect, his logical mind, his strong perceptive faculties, his broad sweep of thought, his flowing rhetoric, his burning eloquence and his genius, are all stones in the edifice. But the cap stone, that which gives completeness, beauty, symmetry, and strength to the whole, is his pure and unstained life, his goodness and greatness combined, his grand and noble character, his devotion to truth, his genuine humility and his sweet unselfish and loving disposition.

And shall he never speak to us again? The fierce blast as it sweeps round the corners of this building, driving before it in eddying circles the autumn leaves that strew the ground—will be but the re-echo of his grand and impetuous denunciations, of all sin, all wrong, and all injustice.

His tones, plaintive, and pleading, urging to a life of piety, virtue and happiness, will come trilling back, in the soft sighings of the evening zephyrs, whose mild breath scarce stirs the foliage of the trees.

Shall his voice be hushed for evermore? Nay, even now, that sainted Hero speaks. Hark! Hark!! to the sounds, they ascend not ghastly and grim from yonder city of the dead, but soft, sweet, and clear as the music of Heaven, they ripple down through the vaulted dome:

So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Anthem.—“ONE BY ONE.”

ADDRESS

ON THE PUBLIC AND PROFESSIONAL WORK OF REV. E. A.
CRAWLEY, D.D., D.C.L.,

By Rev. T. A. Higgins, D.D.

*Mr. President, Gentlemen of the Senate, and of the Governing
Body:*

*Members of the Faculty, Graduates and Undergraduates
Ladies and Gentlemen:*

The duty assigned me by the committee in charge of this Memorial service was the presentation of a paper on the public work of the late Dr. Crawley and also his labors in the class-room. But to do this properly required more time and greater ability than I could command. The history of a life, whether private or public, is not easily written. The past so soon fades away from the memory, the impressions of one event mingle with those of another, as the waters of the different streams mingle and are lost sight of in the ocean, so that it is difficult to realize what part anyone, however good or great, has performed to make up the sum total of the good which comes down as a rich legacy to those who live after. But it may be safely affirmed that the body assembled here on this the first anniversary of the second half-century of educational effort owes no greater debt to the memory of any one man than to his whose memorial services we are attending to-day.

Mr. Crawley's public life may be said to have commenced when at the association held in June, 1828, at Wolfville, he proposed to the religious body there assembled that the Baptists should establish and carry on, as a branch of denominational work, a school of a higher grade than the ordinary schools of the day. This proposition was warmly supported; the plan was adopted and operations commenced forthwith. But the denomination was poor and without influence, and it was to be no easy task to raise the needed funds. In this extremity it was resolved to look abroad for help. Mr. Crawley undertook an agency in this behalf, and visited the United States

and England, as well as many parts of these Provinces. His appeals in behalf of higher education among the people with whom his lot was now cast resulted in great good. If the money value of the agency was not as great as hoped for, the value in other respects was greater, for the people were led to see that knowledge as well as piety, wisdom no less than grace, may be made available in the work of the Lord. This agency work was pursued during the years 1830 and 1831. In the latter part of 1831 Mr. Crawley assumed the pastoral care of the Granville Street Baptist church in the city of Halifax. Perhaps from his habits of close study and logical reasoning he was not so well adapted to pastoral work and to reach the unthinking masses as some men of a different mould. But his preaching was sound, learned and eloquent. For pulpit ability, persuasive oratory, masterly eloquence, especially on occasions where there was something to call out the full force of the man, he was generally acknowledged to be the peer of any of the preachers of those times.

At this period in the history of the Province of Nova Scotia there was but one Collegiate Institution in Nova Scotia, King's College, Windsor, but the policy there pursued was to the last degree restrictive. None might enter its halls or enjoy the advantages it offered whose religious scruples forbade their subscribing to the thirty-nine articles of the church of England. Thus collegiate culture and literary honors were denied to all not within the pale of the church of England.

Lord Dalhousie, who was then Lieutenant-Governor of the Province, and himself a Presbyterian, saw the repressive effects that this policy was having on the rising youth of the day, and to remedy the evil determined to found a non-sectarian college, whose doors should be closed to none on account of their religious belief, and where the educational wants of the people could be met.

The generous gift of the British Government to the Province, of £9750, (nine thousand seven hundred and fifty pounds), known as the Castine Fund, and which was placed in Lord Dalhousie's hands with instructions to dispose of it as might best advance the interests of Nova Scotia, enabled his Lordship to give practical form to his benevolent intention, and he determined to expend this fund in the erection of a college that should be perfectly free from all sectarian bias. In the prosecution of this design Lord Dalhousie laid the foundation stone of the building which bore his name, which was situated at the north end of the Halifax Parade, and which, for nearly seventy years, has been one of the prominent city land marks, a link connecting a past with the present generation until the vandalism of civilized life rased its stones to the ground, in order to rear upon

the site a new City Hall. The amount received from the Castine Fund was from time to time supplemented by the Legislature at the request of Lord Dalhousie, to the extent of some ten thousand pounds or more. The building lay idle for several years when the trustees determined to open the institution. Dr. McCulloch, a Presbyterian, was elected as President, and one professor was appointed, but the chair of classics remained unfilled. Mr. Crawley was solicited by his friends and advised by one of the trustees of the college to apply for the vacant professorship. He did so, when to his chagrin and mortification, his application was refused.

His rejection was in direct violation of the principles on which the college had been founded. It was not occasioned by the incapacity of the applicant to fill the position, for his high literary attainments and his eminent qualifications were universally acknowledged, and by none more freely than by the trustees themselves, and when they gave as the reason for their action that they felt bound to connect the College exclusively with the Kirk of Scotland, Mr. Crawley, who up to that time had favored the establishment of one unsectarian university for the whole people, saw that while this narrow sectarian policy dominated such could never be, and his friends coincided with him in his opinion, for how could the Baptists rally round and support an institution which had flung its doors to in the face of their representative man, and all because his religious practice and belief did not tally with those entertained by the college authorities.

Despairing of any change of base that would make Dalhousie College unsectarian in more than name, the next step to be taken caused Dr. Crawley anxious thought. He had pledged his life to furnish the Baptists with the means of obtaining the highest intellectual culture, and having put his hand to the plough he might not withdraw it. After prayer for guidance, long deliberation, full consideration of the subject in all its bearings, and consultation with the leading men of the denomination, Dr. Crawley arrived at the conclusion that the necessities of the Baptists could only be efficiently met by the establishment of a college which, while its basis should be free in every respect, would yet be under Baptist control, and so ensure to the sons and daughters of Baptists the advantages of higher education and enable them to win those collegiate honors which they had theretofore been denied.

In this conclusion the hand of a guiding Providence may be clearly traced, but for the sectarian exclusiveness of the trustees of Dalhousie college, who, in violation of the avowed intention of its founder, seized upon that institution and transformed it into a

Presbyterian College, the Baptists would not have had for many years if at all, a college of their own. The use they could have made of Dalhousie college would have been very limited, for the simple country life of the Baptist people led them to dread exposing their children to the temptations which they considered hovered around a city life, while the narrowness of the purses of a majority would have prevented them from meeting the additional expense involved by a residence in a city. But, with a college of their own, around which their sympathies could entwine, whose fast growing wants appealed almost daily to their benevolence, and where the Baptist youth could obtain a liberal education at a moderate cost, the denomination has, in the cycle of fifty years, moved forward at a rate that fills with astonishment and is a cause for devout thankfulness to those who can compare the status of the Body then with the stand they occupy to-day. From being lowly, despised and unlearned, they have leaped abreast of the other religious bodies, and, fired with a laudable ambition, bid fair before long to lead the van.

Truly man's extremity is God's opportunity. He can make paths through the desert, and cause pools of water to abound in the dry places.

Having determined upon the establishment of a college for the Baptists, a public meeting was convened in the fall of 1838 in the old Academy building in Wolfville. The veteran fathers gathered there; stalwart men from east and west; the bone and sinew of the Baptist people came obedient to the summons. The proposed new departure was laid before them, soul-stirring speeches were made by Dr. Crawley, Hon. J. W. Johnston and others, and when at last, as the shades of evening gathered in, the momentous question was put—"Shall the Baptists have a college of their own?" no dissentient voice cried nay, while the cheer on cheer that went up from that representative meeting showed that the Baptists were in solemn earnest.

At the meeting of the Legislature, chartered rights and privileges were sought for the College from that body. Dr. Crawley appeared at the bar of the House, and eloquently and forcibly, with all the powers of his gigantic intellect, advocated the measure, but the bill met with hostility. The church of England members thought that there was a covert design to injure in some way, King's College. The Presbyterians wanted one college and that Dalhousie, while the politicians clamored for one provincial university; the combination of these forces defeated the applied for charter by a majority of two. Disappointed, but not daunted, Dr. Crawley employed the recess in writing up the cause he advocated, in a series of letters in the secular press and in the

Christian Messenger, and by stirring addresses and appeals at public meetings convened in various parts of the Province; and when the Legislature again met, in 1840, he had worked such a revulsion in the public sentiment that, despite the secret opposition of the Hon. Joseph Howe, who spoke against the measure on the floors of the House but dared not record his vote against it, the Charter Bill was triumphantly carried by a majority of twelve. The bill was successfully piloted through the Legislative Council by the Hon. Mr. Johnston, and was assented to on the 27th March, 1840.

In that year Dr. Crawley resigned the pastorate of the church in Halifax, and took the chair of moral and intellectual philosophy in Acadia college. It is true that his name is associated with that of Dr. Pryor as one of the first professors, and that the opening or founding of the college is dated 1838. It would appear then that for a time Dr. Crawley must have filled the two positions, that of pastor and professor; supplying the pulpit on Sunday and teaching college classes during the week. It is also true that from the nature of the circumstances under which the college started, the work of the class-room was the smallest labor the original teachers had to perform. To appoint chairs and fill them with able instructors would be of little avail with nobody to receive instruction. The materials had to be gathered in, and so the parents had to be lectured in their homes before the boys could be taught in the school. This remark will prepare the way for a just estimate of Dr. Crawley's work in the class-room.

He was not a specialist in any department of learning. He had no opportunity to become such. In fact, there was no demand for specialists in the then existing condition of education in the country. And it is doubtful whether, under any conditions, he could ever have become a specialist, settling down to the thousand minor and minute details of any one branch of knowledge. The dissecting of the butter-fly's wing, the spider's eye, and the chasing the minute shades of meaning in greek particles may add to our stores of accurate knowledge. But the work belongs to a very different class of mind from his who would awaken a thirst to know, in the public sentiment, and lay the foundations for a broad culture.

This latter was Dr. Crawley's work. The class, therefore, assembled to receive his instruction did not find an enthusiast in that particular branch of study, so much as they did an enthusiast of a broader type. It was not with him, "This is everything, and everything else is nothing," but rather, This branch and all others combine into one grand total of human enquiry. Grasp the great

principles on which truth rests, and make yourselves men by knowing what can be known and by loving what is noble and true." Principles, rather than details, were what he liked to deal with. Was he then a successful teacher?

If the idea of education were to enable boys or young men rapidly and mechanically to pick up a great many facts, and get ready for an examination, in this narrow and technical sense, probably many men with far less ability would have been regarded as better teachers. But if to awaken thought is the aim, if to kindle ambitions, if to inspire the young in view of the possibilities lying before them, and cause them to see the broad contrast between the true and the false, the noble and the ignoble, then he would rank in the first class of teachers. And even then it was not always by what he taught so much as what he was. He was with his class gentlemanly and genial. He was dignified and yet simple in manner. There was nothing bordering on the rough or the coarse in his nature. He was himself so far above double dealing and all vindictiveness of spirit; in a word, there was so much of true manliness reposing behind the teacher, that his simplest words were weighty words, and his influence on the life and thought of the college was very great. In fact some of the earlier students almost worshiped the man, and carried away such impressions of his greatness and nobility, that his peer was not found after.

From 1839 or 1840 till 1847, Dr. Crawley devoted himself to the interests of the college, both in the class room and out among the people. They were years of anxiety, toil, self-denial and hopefulness. And humanly speaking, except for the efforts then put forth Acadia College would have no existence to-day. The obstacles to be overcome were very great. There was apathy, indifference and even opposition within our own borders, and outside most determined hostility. The granting of the charter by the provincial legislature was opposed by all the force of a strong political party. Every appeal for any share of the public funds was regarded as an attempt to rob the treasury and build up a denomination at the country's cost. Among the men who stood the fire of this fierce opposition no one took a bolder stand than did Dr. Crawley. His pen was employed and his voice was heard in many an appeal for equal rights and even-handed justice. And the right was made to prevail when foundation after foundation was knocked away from under the old theories of privilege and power.

One of these battles was fought October 9 1843. The following is Dr. Crawley's very modest account of it: "One case of political opposition is still remembered in Onslow, where the late

Mr. Howe, who had taken ground against our receiving legislative support, had called a public meeting to discuss the question. He was opposed by myself and others in a contest continued till night-fall, when on taking the votes of those present, a considerable majority appeared in our favor.

Mr. Howe at that time was the most popular and perhaps powerful politician in this country. His *forte* was in swaying public assemblies. When argument failed he had an inexhaustible store of wit, humor and sarcasm more forcible than the soundest logic. He had espoused the popular side of the question and was sure of victory. But Dr. Crawley was aroused on that occasion as never before. His fervid eloquence prevailed and the politician was beaten on his own ground by the theologian. The orator of equal rights, a "fair field and no favor," was acknowledged to be a champion worthy of any cause. The impression made on the minds of those present lingered with them as long as they lived. But let no one suppose that the question at issue was simply whether a few dollars more or less should be taken from the public treasury and put into the funds of Acadia College. It was, in Dr. Crawley's estimation, a broader issue than this. It was whether in these provinces there should be any privileged classes. Whether any body of Christians should be under the ban, and suffer disabilities, and be denied the rights that others enjoyed, because they elected to believe and do according to their own interpretation of the divine law. It was the same battle that was often fought before and has been since with varied results, and perhaps not yet finally settled.

In the year 1847 Dr. Crawley resigned his position at Acadia College and became again the pastor of the Granville Street Church. In 1849 the membership had increased to 201. His labors continued here till 1852; and although the increase in numbers was not large during the last few years, it is manifest that a great work was being done. The influence was deepening and spreading. The parent church began to send out colonies. For in 1844 a church was organized in Dartmouth; in 1848, another in the north of the city of Halifax known as the North Baptist Church. Both of which received their first impulses and some of their first members through the earnest efforts of Dr. Crawley in the Granville Street Church. And both of them have proved themselves to be worthy descendants of the First Baptist Church of Halifax.

In June, 1852, at the close of the late Dr. Cramp's first year at Acadia, a sad event occurred which overturned many plans. Prof. Chipman who had been almost from the outset one of the pillars of the institution was suddenly removed by the upsetting of

a boat in Mines Basin and for a time it appeared as though the college must close. After much earnest deliberation, however, it was resolved to invite Dr. Crawley to return, but there were difficulties in the way. After his early connection with the college, and long service, it was deemed inexpedient to ask him to take any subordinate position. What the Governors were unable to effect was, however, very amicably arranged by Drs. Cramp and Crawley in a personal conference. The university of Acadia College was to be recognized hereafter as embracing two distinct departments, one for literary and scientific instruction, the other to be called the theological institute. Dr. Crawley was made president of the arts course and professor of hebrew in the institute; Dr. Cramp was appointed principal of the theological institute and professor of political economy and history in the college.

This plan was being worked out harmoniously and efficiently till the year 1855. The few following years spent in the United States may be given in his own words: "I resigned the presidency in 1855, on being suddenly called to Cincinnati by private business, where, as already said, I took a church and school on Mount Auburn, and there remained till 1860, in the spring of which year I became associate principal with Dr. William Curtis of the Limestone Springs Female Seminary, in South Carolina. On its close on account of the war with the northern States, I taught for some months in a private school in Shelby, North Carolina, where I found occasion to preach frequently in the neighboring churches."

In 1866 Dr. Crawley returned to this province and was again appointed a professor in Acadia college to fill the chair of rhetoric and logic. A year or two after, he resigned this chair and was appointed principal of the theological department and to fill the chair of exegesis of New Testament Greek.

In referring to these changes which marked his denominational life, at one time as a pastor and then as a professor, he has left his own explanation. He says: "These changes were not made through any dissatisfaction on one side or the other, but from the necessity in the infant condition of our educational system and of our churches of applying help in sudden emergencies, sometimes at one point, sometimes at another," a remark which corroborates a statement already made "that the place for the specialist had not then been found."

Dr. Crawley continued, with the assistance of Dr. Welton, to carry on the theological department in Acadia university till August, 1882. By this time he began to feel public duties to be somewhat burdensome, although in some respects his force

remained unabated. He then tendered his resignation to the board and retired from active service. Of course those students who met him only in class-room, and that during the last few years of his college life, could form only a partial estimate of the man. That he was gentlemanly, genial, kind, refined, large-hearted and generous they could hardly fail to see. But the force of his natural logic and the enthusiasm of manner which is born of large purposes still unfulfilled, this, of course, they would not find, but there was such a charm in his manner, such beauty in the choice of language and broadness in his mental grasp, and all coupled with such unostentatious dignity of manhood that all who ever received instruction from his lips were made to feel that he was one of "nature's noblemen."

As already stated the denomination here assembled to-day owes a great debt of gratitude to the memory of Edmund Albern Crawley. Giving full credit to the many noble men who faithfully wrought at his side, he may be called the originator of Horton Collegiate Academy, the founder of Acadia College. He may be regarded as the chief agency under God in calling a host of young men from the woods, the plow, the fishing boats, and the mines, into the greater work of saving men. It was through his influence that the old monthly magazine, the first organ of the Baptist denomination in these provinces, gave place to a weekly religious paper. And so if our schools have done or are doing anything for us, if we occupy any vantage ground to-day because men of trained intellects have defended our principles and practices, if the *Messenger and Visitor*, now happily blended into one, has done or is doing anything for us as a people, then we do well not too soon to forget those who laid the foundations on which we are still building. Edmund Albern Crawley under God laid some of the first stones.

And was it a mere accident or was it according to the divine plan and intended for an inspiration in the future, that the last public act or service of the founder of Acadia College, should have been in this hall on the day of jubilee. He fought for the college in its weakness. He taught it in its rudeness. He shared in its rougher fare, and simply lived long enough to see with his own eyes its grandest day. He stood like a prince among you August 29th, listened to your plaudits, meekly received the well-timed respect shown him, expressed in well chosen words his own gratitude to God for what he saw and heard, and then went home to die. This was his last appearance in public. It is surely worthy of note that the first recorded denominational public act of Edmund A. Crawley was his rising in 1828 in an association then

representing the three maritime provinces, to propose a school of learning for Baptist young men, and that the last public act of Rev. E.A. Crawley, D.D., D.C.L., was his rising in 1888, sixty years after, in a convention representing precisely the same constituency and assembled in the same village, publicly to thank God that a college had been founded, had now reached its jubilee year, and was living in the hearts of the people with whom he had toiled and prayed.

This was on the 29th of August. He was to all appearance in his usual health. On the 29th of September his sorrowing friends, and they were many, looked for the last time on all that was left to them. For the spirit had gone to God who gave it. And it was a fitting end to a very noble and yet unostentatious life.

Rev. Hugh Thompson's comments on the various kinds and closing scenes of life appear appropriate. "There are deaths that come upon us with the sense of a completed memory; deaths that end lives as sunset ends the day; deaths when the work is done, when the story is all told, when the long, full day's travel is finished. Youth prepared for the work in a faithful prenticehood; manhood did the work like a master. Patiently, as the years passed, the appointed duty was fulfilled, the prescribed burden borne. And now, at last, all finished, death comes to summon the laborer to his rest.

These are deaths to thank God for; they end a long and fruitful life with a perfect close. They come with the calmness of summer sunsets that end the day, with the dreamy regret of the Indian summer that ends the year. They seem to belong to the diviner harmonies of the other world, to be visitations of God's eternal order here among the uncertainties and confusions of time."

HYMN.

SUN of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes!

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast!

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die!

If some poor wandering child of Thine,
Have spurned, to-day, the voice divine;
Now, Lord, the gracious work begin;
Let him no more lie down in sin!

Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light!

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy love
We lose ourselves in heaven above.

BENEDICTION BY REV. DR. HIGGINS.

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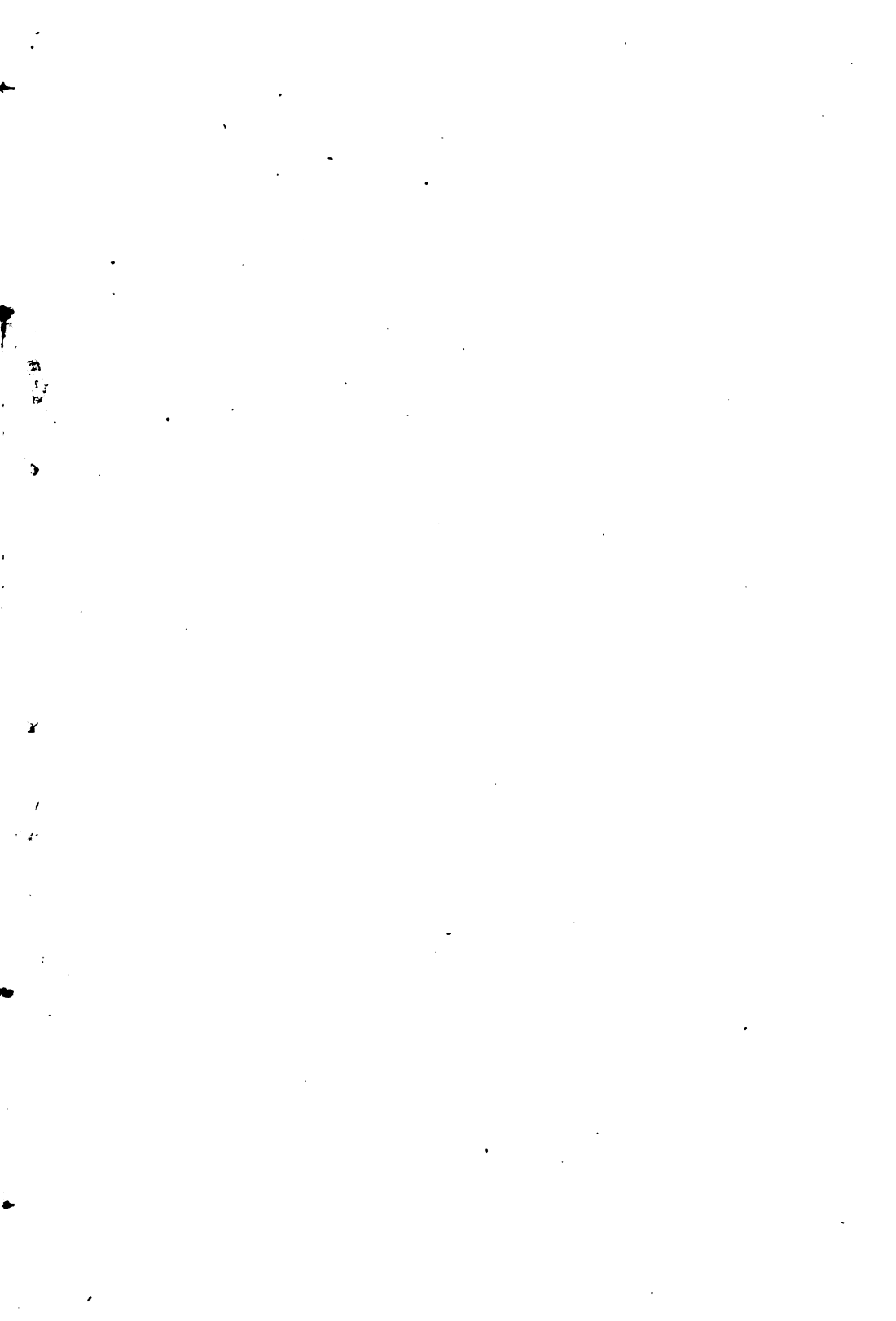
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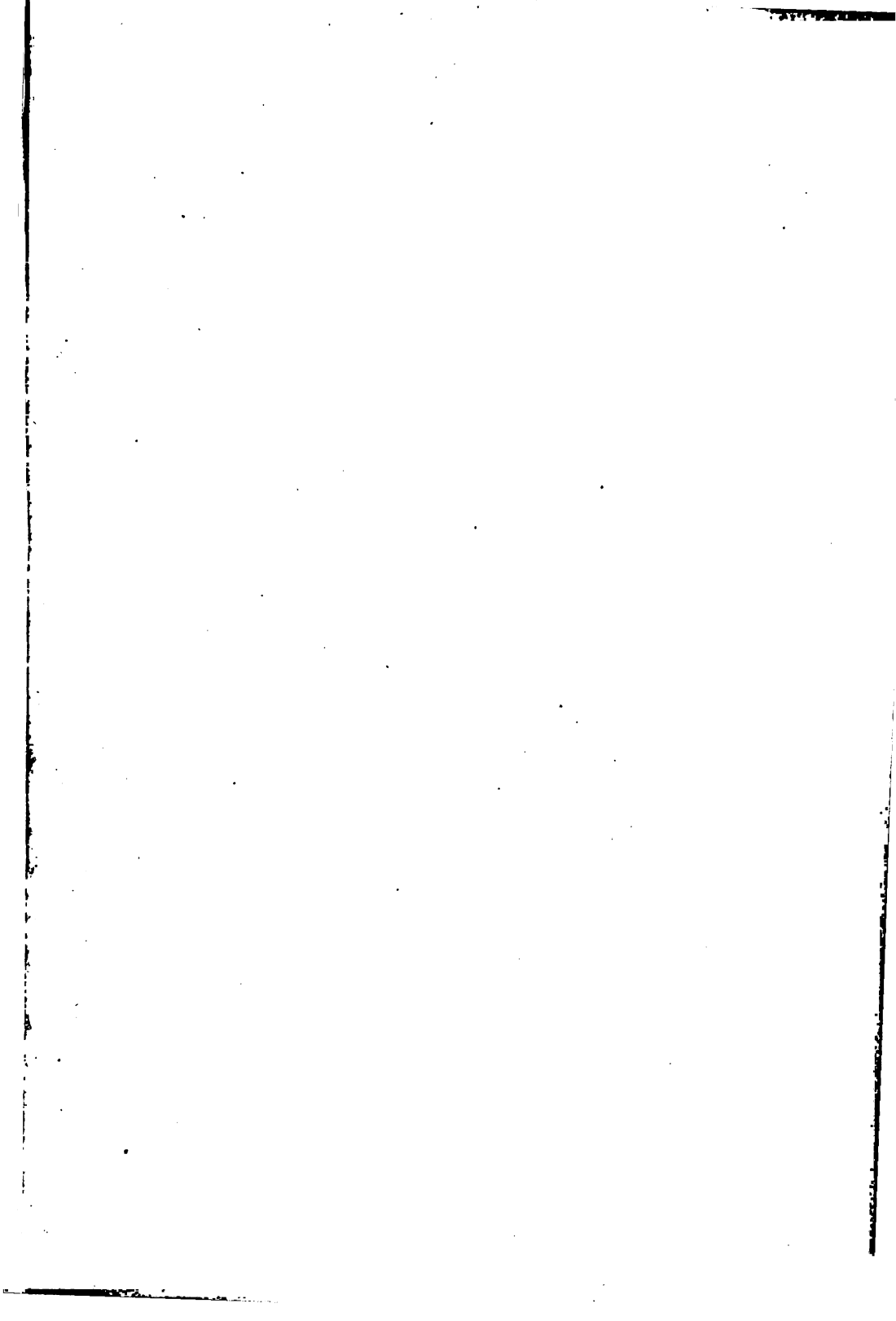
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ERRATA.—p. 33, line 24, read pioneers instead of prisoners. p. 36, insert after "justification," l. 5, the words "for calling these schools christian institutions." p. 132, l. 9 from bottom, forecast for forecasted. Index p. 184, transpose Nos. of p.p. in lines 9 and 10.









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